Notes
CSB

NOTES ON THE HISTORY OF THE CONGREGATION OF PRIESTS OF SAINT BASIL — COLLECTED BY ROBERT JOSEPH SCOLLARD, CSB

Volume
24

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TORONTO
1964-1965

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EDUCATION DEPARTMENT
ONTARIO

Please address any
reply to "The Deputy
Minister, Education
Department, Toronto"
quoting also number
and date
No. 1560. L4. 2103

Feb. 20th/02

Dear Sir:

I am directed by the Minister of Education to inform you that after conferring with the Principal of the Normal School, he finds it will be feasible to accommodate a few of your students (not more than three in one session) who desire to take advantage of the course of training provided. This arrangement is agreed to, in order that the students in whom you are interested may have the benefit of the pedagogical training which the Normal School furnishes. I trust this step will fully meet your wishes.

Your obedient servant,

John Millar

Deputy Minister

Rev. M.V. Kelly

Deer Park, Ont.

(Transcribed from the original in the General Archives of the Basilian Fathers)

PROGRAMME OF CLASSES

	9:00	9:45	10:45	11:45	1:30
Mon.		Sacred Eloq.	Church History		Moral
Tues.	Dogma		Canon Law		Moral
Wed.	Dogma		Scrip-ture		
Thurs.	Dogma		Church History		Moral
Fri.	Dogma		Canon Law		Moral
Sat.	Dogma		Scrip-ture	Moral	

Senior Scholastics

Fourth Year Theologians:

E. Welty - Minor Orders
J. Sullivan - " "
C. Donovan - " "
J. Spratt - " "
J. McGuire - Tonsure

Third Year Theologians:

B. Sullivan - Tonsure
S. Nicholson - "

St. Basil's Scholasticate 4
Windsor, 1918-1919

Second Year Theologians:

E. Tighe - Tonsure
W. Storey - "
J. Glavin - "

First Year Theologians:

L. Rush - No Orders
B. Morrissey - " "
W. McGee - " "

There are three Junior Scholastics in the College:

E. Allor
J. Dillon
C.Labelle

All scholastics except Mr. Nicholson and Mr. Glavin teach Christian Doctrine for thirty minutes on four days a week.

Mr. Nicholson and Mr. Glavin are recreation masters.

Seven scholastics are on dormitory.

Three scholastics are in charge of flats.

Mr. B. Sullivan is Master of the Jnior Study Hall.

(Transcribed from the original in the General Archives of the Basilian Fathers)

RULES—REGULATIONS—INSTRUCTIONS

I. Each scholastic is responsible for the order, neatness and cleanliness of his own room.

II. Kindly heed the following:

1. Exercise care not to mar or scratch floors, walls, paper, woodwork or furniture.

2. No nails, screws, tacks or hooks may be driven into walls or woodwork of private rooms or of any other rooms or of the corridors. Nothing is to be pasted on walls or doors. No hooks may be attached anywhere except to the shelves of the closets in private rooms. If additional shelves are required in any closet, the work will be done under the direction of the treasurer.

3. Floors: Each scholastic is expected to keep the floor of his room swept and clean. Neither paper, cigarettes, matches nor anything else shall be thrown on the floor anywhere.

4. Walls: Avoid injury to walls, paper, plaster and woodwork, particularly in moving furniture. Never use the wall as a support for the head or body.

5. Windows: See that the shades are drawn as soon as the lights are turned on. During the day do not raise the shades more than two thirds the distance from the bottom. Guard against injury through open windows in rain and storm. The window sill and stool are not shelves or seats and should never be used as such.

6. Doors: Keep the door of your room closed. Close the door quietly and make sure that you have closed it. Guard against slamming of doors anywhere. Be careful to avoid clashing of closet door and room door. Get the habit of closing doors behind you.

7. Lights: Practice economy in the use of lights. Turn off the light whenever you leave your room. Guard against the waste of electricity in the house generally. No extensions to lights may be made except under the direction of the treasurer.

8. The fireplaces in private rooms are not to be lighted. They must not be used as wastepaper baskets.

9. Radiators: Do not allow steam to escape. Never remove the air vent of a radiator. With a little care the vent can be regulated to permit the escape of air without the escape of

steam. Whenever you open a window, first close the valve of the radiator below. Prevent waste of coal.

10. Closets: All clothing except what is actually being worn shall be kept in the closet. No surplices, coats, hats, boots, rubbers, slippers, etc. shall be left outside closet. Nothing is to be left on the floor of the closet. When you enter the house or go from one part of it to another, having books, topcoats or hats, take them to your room and do not leave them in the corridors, the community room or the library. Trunks must be placed in the basement and never left in private rooms. No athletic equipment or suits shall be left in private rooms but only in the basement. See to the good order and tidiness of the closet at all times.

11. Furniture in private rooms: The only furniture in private rooms shall be the following: bed and bedroom chair, desk and desk chair, wastepaper basket and rug at bed. The furniture that one finds in his room on taking possession must not be removed nor may furniture from elsewhere in the house be introduced except by the treasurer. When a new light is required et it from the treasurer. Never take it from another fixture.

Each scholastic will make his bed each morning before breakfast. The bed is not to be occupied during the day except in case of illness. Remember that beds are not chairs and ought not to be used as such. Every desk should be kept in good order.

Radios and phonographs are forbidden strictly in private rooms. Radios may not be set up anywhere in the house without the permission of the Superior and then only under the direction of the treasurer. No musical instrument shall be played in private rooms except during recreation hours.

12. Washrooms: Towels, soap, shaving material and toilet articles may not be kept in private rooms but must be kept in the closets in the washrooms. The same is true of shoe-shining equipment. Each scholastic will be furnished a locker for toilet articles. After use each will see that toilet articles, shaving materials and shoe brushes, etc., are stored away in the closet. None of these things will be left about the washrooms.

After using basin and tub see that they are left clean for others. Close taps when through with basin or tub. Do not waste water. See that you turn off

lights before leaving washroom. Keep the doors of the washrooms and closets closed. Each scholastic is urged to be neat about his clothing and person.

13. The Library: The library is not a recreation room. Silence is to be observed there. If it is necessary to speak, speak in a low tone. When you take a book from a shelf be sure to return it to its exact place. Books may be taken from the library to private rooms but they ought to be returned to the library as soon as possible.

III. Some General Rules

1. Rise and retire promptly.

2. Make it a point always to be on hand for exercises, class and meals.

3. From the time of rising till the time for retiring the cassock must always be worn in the house.

4. No scholastic must ever visit in another scholastic's room nor entertain any visitor in his own room unless that visitor be a priest. Entertain outsiders, even closest relatives, in the parlor. If you have business with college students see them in the parlor, the office or the library.

Visits by college students to the Scholasticate should not be encouraged.

5. During hours of study each scholastic will keep to his own room.

6. Silence is to be observed in the corridors and elsewhere during hours of study. Talking is permissible only during hours of recreation. From the end of the evening recreation till the breakfast hour silence is particularly sacred.

7. Smoking is allowed only in private rooms, the community room and the library, in the community room only during hours of recreation. Smoking on the streets is forbidden.

8. The proper place for recreation, when it is taken in the house, is the community room. No wrestling or rough play of any kind is permissible in the house. The scholastics will spend the recreation hours at the Scholasticate but afternoon recreations between dinner and five p.m. may be taken during college recreation hours on the college campus. The scholastics are recommended to spend a large share of their recreation periods outside. The walks in front and rear, the verandah and the sun room are available for this purpose.

9. The privilege of going to town without permission is restricted to Wednesday and Saturday afternoons between dinner and five p.m. Going to theatres and operas is forbidden by Church Law to religious and it is forbidden to Basilians by the Constitution. Scholastics who discharge duties or attend class the the college or university or elsewhere will return to the Scholasticate as soon as possible. No request to go out after 6 p.m., even to the college, should be made without a serious reason. The same holds for permission to town apart from Wednesday and Saturday afternoons.

10. Breakfast will be in silence except on Sundays and holidays. There will be reading at dinner except on Sundays and holidays.

11. The scholastics will assist at High Mass and evening service in St. Basil's Church on Sundays and grand feasts. They are urged to wear birettas for these services and to see that their surplices are clean and in a good state of repair.

12. It is against the rule for scholastics to talk to the staff of the matron.

13. Scholastics will not subscribe for the daily papers but will

be content with the papers provided in the library.

14. Scholastics who attend lectures elsewhere are requested to notify the treasurer in advance when they will require a late dinner.

15. In purchasing new clothing scholastics are requested to bear in mind that ecclesiastics are expected to dress in black.

16. Keys to rooms, closets and lockers will be provided by the treasurer. In case of removal elsewhere each scholastic will kindly return them before departue to the treasurer.

17. All books bought by the Scholasticate for the use of scholastics remain the property of the Scholasticate. When a scholastic is appointed elsewhere he will return all such to the treasurer of the Scholasticate, breviaries alone excepted.

18. The scholastics are warned not to contract bills with physicians, dentists, oculists, etc., without the authorisation of the Superior.

19. Whenever repairs are required in private rooms scholastics are requested to report promptly to the treasurer.

N.B. The ground floor of the original building is the headquarters of the Institute. The scholastics are requested to respect the privacy of the General Curia. But the chapel and parlor are common to both communities. The scholastics will make use of the St. Nicholas Street entrance.

(Transcribed from the copy in the General Archives of the Basilian Fathers)

TO THE LOCAL SUPERIORS OF THE VARIOUS HOUSES AND TO THE PASTORS OF BASILIAN PARISHES

Dear Fathers,

At the last meeting of the General Council on February 29, a five-year plan to finance the building of a new St. Basil's Seminary was adopted.

The need of a new Seminary will not be disputed. Up to this year it has been possible to place in the Colleges and Schools all the scholastics for whom room could not be found in the Seminary. Assumption College and St. Michael's have generously taken approximately 25 each, and paid all expenses in return for the meagre services which as a whole they have been able to render to the Colleges. Aquinas, St. Thomas, and Catholic Central have had the teaching services of a total of 17 scholastics approximately, and this is likely to continue for some years. Catholic Central has recently begun to make provision for the educational training of its quota at the University of Detroit.

At the beginning of this academic year, 10 additional scholastics had to be accommodated at St. Michael's, bringing the number there to 35. Next year the total number there will be 50, and it

will increase at the rate of 8 to 10 in each subsequent year, provided that the Novitiate keeps at its present level. In the meantime, as said above, the number at Assumption and in the other schools will be what it is today.

Of course, the General Treasury will have to negogiate some financial agreement with St. Michael's as to the maintenance of scholastics there in excess of the number of 25. But the problem will be to find room for them there when the student body increases after the war. By 1947, the number there in excess of 25 will have increased to 50, which is actually equal to the number we have in the Seminary itself. It is obvious that even now we need a large Seminary, and in a few years a much larger one, for the number of scholastics will continue to grow till about 1952 when large ordination classes will begin, thereby removing from the Seminary each year as many as are prepared to come in.

The General Council thought they should aim at a fund of $250,000 in five years. The cost of a suitable building is likely to be considerably in excess of that figure, but a reasonable debt can be carried. This cost will have to be met by the General Treasury. But it has practically no sources of revenue other than the annual tax fixed by the General

Chapter, and the surpluses of the few parishes which pay directly to the General Treasury. We shall of course ask the parishes to do what they can to increase their remittances, and we have in fact already obtained the permission of the various bishops to have a special Seminary Collection taken up in all our parishes each year. But we must also appeal to the generosity of the Colleges and Schools. We realize that they have their own obligations and plans for development, but there can be no progress for any of them without a supply of well-trained priests, which only the Seminary can furnish.

The General Council thought they should suggest what they believe to be a fair contribution for each of the Houses, taking into consideration their present financial standing and prospects. We thought that St. Michael's and Assumption should each be asked to give $50,000 and that Aquinas, St. Thomas and Catholic Central should each be asked to give $10,000. Payments would of course be spread over five years, beginning with the present year 1943-44; and thes payments would be in addition to the annual curial tax. It must be pointed out however that the present indebtedness of the General Council to St. Michael's College will reduce the contribution of that College substantially, in fact to half the stated figures approximately,

Calgary, which turns in all its surplus revenue, can face up to a contribution of $25,000, and I am sure that the Fathers there will make every necessary sacrifice to reach this figure. St. Thomas More College, Saskatoon, will be able to furnish $10,000 by repaying the loan of last year for the building of their chapel. Even the Institute House, though without adequate resources of its own, has promised to save for the Seminary fund out of its casuals and Mass intentions the sum of $2,500.

Thus the various Houses are asked to give $142,500 in five annual instalments. The parishes' collections over the same period of time should be able to realize $25,000 ($5,000 per year). Thus the total comes to $167,500. The General Treasurer hopes also to do his part. He hopes to be able to save $12000 a year from the ordinary revenues, thus bringing the total to $227,500. He will have to economize rigidly to accomplish this, but he thinks he can.

There is also a growing fund which our war chaplains, at some sacrifice no doubt, are creating out of what they can spare from their salaries. It will not be much absolutely speaking, but it is something (it is hoped that it will reach $5,000 in another year), and it is a symbol of the sacrifices Basilians are prepared to make to have a Seminary

in keeping with our dignity as a Religious Congregation. Nor must we forget our Basilian Press. Under vigorous leadership it is now promising to become what it used to be many years ago, a source of considerable revenue to the General Treasury. We do not think it is too much to hope for $10,000 in the next five years.

Our Seminary Staff have in their turn a scheme to approach "friends of St. Basil's Seminary" by issuing a bulletin of information at regular intervals, explaining the aims and needs of the Seminary. It is quite uncertain what their success will be, but they hope to be able to make up the remaining $7,500.

The following is the summary:

General Treasury	$60,000
Assumption	50,000
St. Michael's (net)	25,000
Calgary	25,000
Saskatoon	10,000
Aquinas	10,000
St. Thomas	10,000
Catholic Central	10,000
Institute	2,500
Parishes	25,000
Basilian Press	10,000
Chaplains	5,000
Seminary friends	7,500
	$250,000

It will be a struggle in every case to reach these figures. In a few instances it is a strong hope rather than a certainty. It is all the more necessary for the others to do their part with their customary generosity. The blessings of God will come to us each and all, if we combine to put this over. The material sacrifices we make now will be repaid by material and spiritual blessings in the years to come.

Let it be clearly understood however that this is not a tax. It is rather a donation on a scale which the General Council thinks is fair. If any local council thinks that the figure suggested for them will be too burdensome in view of their present finanical status and prospects, the General Council will have to reconsider the case. The next meeting will be at the end of April. I should like to have a reply from each Superior and Pastor by that time.

The matter of this letter is, of course, confidtenial to Basilians.

Faithfully yours in Christ,

E.J. McCorkell, C.S.B.

Superior General.

(Transcribed from the copy in the General Archives of the Basilian Fathers)

Father Victorin Marijon 20
December 22, 1891.

Congregatio Patrum S. Basilii
Provincia Canadiensis

St. Michael's College
St. Joseph Street
Toronto, Dec. 22,1891.

Christmas Holidays

5:30 - Rising

5:50 - (Sundays included) Meditation

9:00 - Free time, to be spent in silence in the house

11:30 - Spiritual Reading. Particular Examen

12:00 - Dinner. Recreation

6:00 - Supper. Recreation (at home)

8:45 - Evening prayer (in the community room)

V. Marijon, C.S.B.

Prov.

(Transcribed from the original in the General Archives of the Basilian Fathers)

Death of Father Costello

It Occurred at Providente Sanitarium Early This Morning — Brief Sketch Of His Life

Surrounded by his companions in religion, who intoned the prayers for the dying, while the plaintive sighing of the restless wind seemed like the chanting of a sad, sweet solemn miserere, Rev. Father John J. Costello, a member of the Community of St. Basil of this city, died this morning at Providence sanitarium, dissolution occurring at 7:05 o'clock. His death was not sudden or unexpected, as he had been a sufferer from tuberculosis for years.

Father Costello was born in Toronto in 1869, coming to Waco from his native city the early part of 1900, having received his education in the convent and high schools in Canada. His classical and philosophical courses were also made in Toronto, his theological education being completed in St. Basil's college, Waco. He returned to Toronto to make his novitiate preparatory to entering the Basilian community, his ordination taking place in St. Michael's college, Toronto, in August 1904.

The possessor of a baritone voice which might have brought him fame and fortune had he decided on a stage career, the

deceased priest's services as a vocalist were always in demand. He was a member of the choir in St. Basil's Church, Toronto, in which edifice both his parents had also sang.

In this connection it is interesting to recall a little incident that happened in Waco in 1904, prior to his ordination. He was on the program for a vocal selection at the closing exercises of St. Basil's, and, in response to an encore, he gave a magnificent rendition of "Home, Sweet Home". It seemed at the time as though all his thoughts were centered on home and the dear ones he was shortly to meet for a smile, almost ethereal in its beauty, lighted up his countenance. This was, perhaps, the last time he ever sang in public, for his lungs, impaired by the disease which eventually caused his death, refused to longer permit him to thrill and elight those whose very souls had been stirred by the voice now stilled in death.

A feature extremely pathetic was the fact that he only celebrated one high mass during his life, it being sung in his home city, Toronto, shortly after his ordination.

This morning the remains were garbed in the sacerdtoal robes of priestly rank. On his head was placed a beretta and his hands were clasped around a chalice after which the body was removed to St. Basil's college.

Private services for the students and faculty will be given in the college chapel at 6:30 a.m. tomorrow. The remains will then be brought to the Church of the Assumption, where they will lie instate for one hour. At 9 a.m. the office of the dead will be recited, in which the attending priests and choir will participate. A solemn mass of requiem will follow, the eulogy to be delivered by Rev. Father Clancy. Interment will take place in Holy Cross cemetery.

The demise of Father Costello marks the death of the first Catholic clergyman in Waco, he being also the first Basilian priest in Texas to depart this life.

(Transcribed from a newspaper clipping, Texas Herald, Feb. 12, 1906, in a scrapbook gathered by Father James Player and now in the General Archives of the Basilian Fathers)

CONSTITUTIONS

My novitiate was in 1887. A printed copy of the Constitutions was in existence then, in the French language. Following are some of its provisions:

(1) A general chapter of twelve members; when one died, the remaining eleven filled his place.

(2) The general chapter elected the superior general, who held office for life.

(3) It also elected four councillors and a treasurer whose term lasted as long as the superior general's.

(4) No council, general, provincial, or local had deliberative voice in any matter.

(5) The provincial was appointed by the superior general; also local superiors.

(6) There was no provincial chapter.

(7) Though not mentioned in the constitution, it had been established that the provincial council be nominated by vote of the members of the province.

This constitution was translated into Latin (I understand by Father Giraud) and made its appearance in the year 1894. One new clause had crept into it — a clause providing that the provincial council consist of two members appointed by the superior general. This was not acceptable in the Canadian province and resulted in a petition to Rome signed by every member of the province but two, proposing modifications in the constitution. Whether this petition ever reached Rome or not, no one yet knows.

Following immediately upon this petition the superior general went to Rome in the autumn of 1895 asking for approval of the constitution as it then stood. The answer to this request was dated April, 1897, and demanded that the constitution be rewritten and brought into conformity with the Normae. In particular, the decree insisted that the vow of poverty be the same as in other congregations of simple vows. Months later the superior general formally notified the congregation that he had written to Rome protesting that such a change in the vows would result in the majority of the confreres leaving the Institute. Rome answered, "if you retain your present form of vow you cannot be religious; you will be known simply as a Pia Sodalitas".

Father Fayolle, superior general, died July 1898. The chapter summoned to elect a successor examined in some detail the new draft of a constitution supposed to be in conformity with the Normae. From that date this tentative draft was followed in the Institute, especially in the election of superiors, councillors, etc. The chapter, however, as far as its members were decisive, favored remaining a Pia Sodalitas.

In the summer of 1900 a copy of this constitution in manuscript was given to each confrere asking his criticism. Whatever happened, meanwhile the superior general on his visit to Canada in 1901 gave us a draft of the constitution which was to be our guide for some years.

The constitution in this form was translated into English, printed and bound in 1908.

Incidental to a visit of three confreres to Rome in 1909, who went to make certain representations, the Sacred Congregation of Religious became aware that the world possessed Basilians and made a cursory examination of the constitution. They pronounced the constitution defective and irregular and ordered a complete revision of it in the general chapter to be held in 1910.

This chapter held in Geneva, July 1910, under the presidency of a Roman delegate, spent almost a week on the constitution and proposed many changes. Nothing more was done about it.

A couple of years later, in 1912, Rome again ordered a chapter to revise the constitution. This chapter was held in Rome, April 1913, under the presidency of Msgr. Cherubini, an under-secretary of the Sacred Congregation. Almost a week was devoted to the task; it was very thoroughly examined within the next few months by certain members of the Sacred Congregation who, by the way, reversed many decisions of the general chapter. Finally August 9, 1913, a plenary council of the Sacred Congregation of Religious approved the constitution so submitted for a period of seven years.

(Letter written from St. Anne's Parish, Detroit, to Father H. Carr, Superior General. Transcribed from the original in the General Archives of the Basilian Fathers)

It might help some if I give a brief outline, as I remember it, of the application to Rome to constitute the Institute of Mediaeval Studies a papal institute, with a charter from the Holy See empowering it to grant degrees.

In the beginning this was never mentioned or thought of. The idea of applying to Rome for recognition of the Institute first came to M. Gilson shortly after the appearance of the Roman Decree, "Deus Scientiarum Dominus", which suspended the charters of all papal universities all over the world. The purpose of this decree was to examine into and organize all pontifical universities and issue instructions that would raise the standard of instruction and scholarship.

From that time M. Gilson was uneasy and nervous. He wanted to see the Institute permanently established and he seemed to have forebodings that if it did not have the approval of the Holy See it would hardly escape being reported to Rome for something or other and be condemned. He thought that Rome would only grant one charter to English speaking Canada and if we did not act quickly the Jesuits in Kingston would step in ahead of us and then it would be all up with the Institute. They would be sure to report against us and have us condemned.

At this time the only plan he had in mind was a faculty of theology. In his opinion a faculty of Thomistic philosophy could not survive without the support of a faculty of theology. He went to the point of preparing a staff in theology which would meet the requirements of the decree, "Deus Scientiarum Dominus".

It was at this stage in the New Year of 1934 that it was thought the Superior General should proceed to Rome. Gilson and Maritain were to be in Rome during the week of March 19. It was arranged that I should meet him there and place our petition before the Congregation of Seminaries and Universities. This I did.

We had a conference with Father Gilet, Superior General of the Dominicans, and he advised us what to do. Monsignor Ruffini was the man for us to see. He was secretary of the Congregation of Universities and Seminaries. Cardinal Bisleti, the head of the Congregation, was an old man and Msgr. Ruffini was really the head of the Congregation. Not only that, he promised to become the ablest man in Rome. An audience with Msgr. Ruffini for Gilson and myself was secured. Gilson presented our case. From the very start Msgr. Ruffini grasped the whole matter. It would be a great mistake to ask for a faculty of theology. We had something in Toronto

that did not exist anywhere else in the world. There was no one more competent to achieve the end, it would be a great pity to change the whole character of the Institute by constituting it a faculty of theology. What we wanted was papal approval of the Institute of Mediaeval Studies.

In a word this Institute of Mediaeval Studies as a papal Institute is Msgr. Ruffini's idead. He talked about three quarters of an hour, pouring all this out in a torrent of eloquence, his eyes flashing. I am sure, then or later, I was given to understand that he was in touch with the Holy Father on this and that it was the Holy Father's work and idea. But I cannot vouch for it. It is true that Gilson and Mairtain that same week had an audience of 45 minutes with the Pope mostly about the Institute. I myself had an audience with him later and he talked almost entirely of the great possibilities and the need of such a work as that of the Institute. Gilson was carried away by the dream of Msgr. Ruffini. That night he prepared a whole curriculum, a regular syllabus and brought it to the Congregation. It was supposed that we brought it from Toronto and that it was already in use and had been. Ruffini smiled and let Gilson know that he knew it was made up for the occasion. It was presented with a statement and that ended that stage.

Gilson returned to Paris and I was left in charge at Rome. I will pass over detail and come to the next important point. They asked me for the statutes of the Institute. Of course there weren't any. I never heard of statutes of the Institute or the faculty of theology or anything else. Apparently it was unthinkable, they talked as if there certainly were statutes. I put them off saying Gilson probably had them. So I wrote to Gilson. At first he thought, and so did I, that I could fix up a set of statutes over night. It was soon evident, it was a big task. It was then I went to Paris. Father McLaughlin went to work on the statutes with Gilson and myself giving what help we could.

I was fired by Ruffini's personality and his dream of the work of the Institute of Mediaeval Studies for the civilization of America and for the Church. Otherwise I was not worked up over the proposal of a Pontifical Institute. From the first I did not share Gilson's alarm. I wanted to support him all I could. I tried to do what I looked on as my duty in Rome. If, after I had done everything in my power, it all failed, it would not have disappointed me one bit. This attitude of mine received some support when Father McLaughlin said we were attacking the task in a wrong order. It was not Rome's way

to set up something new. It would be more natural to function as an Institute for some time and then come to Rome. The central question in the statutes at this time in Paris was the question of the Chancellor. According to Father McLaughlin the Chancellor had to be the Bishop. That worried me. It is not easy to return and recapture one's mind. Naturally, I suppose, I pictured Archbishop McNeil as Chancellor. I wrote to Toronto and placed, as I recall it, the whole case, with all my misgivings. I thought that report of mine settled the issue and the pontifical institute. It did not enter my mind that word would come to go ahead and do the best I could.

I returned to Rome, taking Father McLaughlin with me. Before, when I was there, I had worked with Father Riccione, the private secretary of Msgr. Ruffini. When I came back I was afraid to let Father Riccione know about Father McLaughlin coming with me and helping me, for fear he would be annoyed, thinking I did not trust him. So I worked alone with Riccione, afterwards consulting with Father McLaughlin and Father V.L. Kennedy. I should say that all through Father Kennedy was a pillar and support to me and I could not have endured it all without him. There was an immense amount of work, day after day, with

Riccione. Sometimes we worked at the Canadian College. Sometimes I went to the Congregation. When Ruffini was absent we worked in his private office, which was all in purple, like a palace suite. We had access to all sorts of Constitutions, the Roman University, the Gregorian, Ottawa. Oh! any number and this was quite confidential, because at that time none of these had been approved. I met Msgr. Ruffini half a dozen times or more, Cardinal Bisleti twice. All through Riccione consulted Ruffini and kept in touch with him. Ruffini would tell Riccione what he wanted. On a couple of knotty points Ruffini worded them himself.

One day, I told Riccione my fears about the Archbishop as Chancellor. He said, "Well, why make him Chancellor?" I said, "Hasn't he to be Chancellor?" He said, "No, make the Superior General Chancellor". So we made that change. At last the statutes were finished and presented to the Sacred Congregation.

The next chapter opens when the statutes were sent to the Archbishop from the Sacred Congregation with a number of emendations. Whatever mistakes have been made were made at this stage. And any mistakes made are my mistakes. At no time did Father McCorkell do anything contrary to his obligations towards the

General Council. He has never tried to do anything that could be called circumventing the General Council. If there have been mistakes, they are mine. No more did I ever have in mind to do anything underhand. Any mistakes made were unwitting ones. I do not give this as an excuse. Great harm can be done through ignorance.

When the statutes came back the Archbishop was Chancellor and he was appointed by Rome and that was all there was to it. From then on it was Rome acting through the Archbishop as Chancellor. I did not consider there was anything to do but follow the directions of the Sacred Congregation. I knew, of course, that the college or the community could at any time ask the Sacred Congregation to drop the whole project. It never entered my mind that anyone thought of that.

There are no clauses in the statutes now of which I have any fears or serious objections. The Rector is appointed by the Holy See. This could prove a hardship. If the Institute is to prove a success, it will be due to the ability and vision of the Basilian Congregation. If the Basilian Community maintains the repute which it now holds, it will be too strong to have to fear anything on this core or any other. I would not

General Donnell. Do you never tried to
do anything that could be called discre-
pancies the General Donnell. If there
have been discrepancies, they are also.
are all I have been in what to do
right unknown. Any elevator have very
polluting area. I do not give this is
in answer. Great have can be done
through insurance.

When the elevator came back the Ind-
ustrial was Commissioner and he was requested
by some and that was all there not co
is. From time on it was Dona Donna
Donnell the problems as Commissioner.
I did not consider there was problem
so do not recall the directions of the
Board Commissioner. I know, of course
that the airing or the possibility could
at any time not the Board Commission
to drop the whole problem. It never
occurred to what kind cause disorder or
that.

There are no diseases in the theater
one of which I have any fears or serious
interiness. The theater is equipped by
the duty man. This would prove a hand-
ness. If the Inspiration is to prove a
success, it will be due to the quality
and values of the building Commission.
If the building Commission reductions can
remove which is now built, it will be
not wrong to have to fear anything on
this area or any other. I would not

insist that the Rector be a Basilian. If Basilians deteriorate in ability and scholarly attainment and vision, the Institute will fail. Nothing will save it.

In the few years of its existence the Institute has more than realized all the hopes of its inception. In my opinion it is the premier Catholic educational institution in America, and that is, I think, pretty generally recognized by educationalists. Men look at things differently. Some would think such an institution a waste of men and money and power when the numbers are so small. I have only respect for a difference of opinion like that. The cost is indeed heavy; it may prove too heavy to bear, and it may be necessary to close the Institute. It would be a great pity. Just to quote one example. Father Dwyer was showing Father Joe Dillon around. They came to the photographed manuscripts and Father Dwyer told him how they were procured at very little expnese and when this man who sent them finished his work, which would be very soon, only Paris in all the world would be better provided.

In Rome and ever since I always have been convinced that as long as we have Basilians on the staff and the College provides the money, there is nothing to

be feared for Basilian control. If word came from the Sacred Congregation that the application for a pontifical charter was finally rejected, it would not disturb me in the least. On the other hand all the bishops and archbishops of Canada, with the exception of two or three in the Artic regions who could not be reached, have signed a petition to Rome in favour of the application and this petition was taken to Rome personally by the Cardinal, one of the most ardent admirers of the Institute. It would be too bad if anything had to be done which would humiliate us.

This is the case as well as I can put it. As far as I could manage it, everything I would say is here. I would like to leave it in the hands of the Council and not have to say any more about it.

(Transcribed the pencilled original written in Father Carr's handwriting and found among his papers in the General Archives of the Basilian Fathers)

EXCERPTS FROM THE MINUTES OF THE MEETING OF THE COUNCIL OF THE FACULTY, SATURDAY, DECEMBER 5, 1964.

Council then received the following reports:

1. The President reported on the Jubilee Dinner as follows:

On Monday, November 30, at 8:00 p.m. in the Priests' Refectory of St. Michael's College, the Chancellor of the Institute, the Most Reverend Philip F. Pocock, was host at a dinner in honour of the Institute staff and marking the 25th anniversary of the granting of the Pontifical Charter (October 18, 1939) and the 35th of the founding of the Institute (September 29, 1929). The dinner was preceded by a social gathering in the Institute Library, and concluded with brief addresses by the President and the Chancellor. The President conveyed the regrets of Cardinal McGuigand and Prof. Gilson, both of whom had expected to attend the dinner but were unavoidably prevented at the last moment from doing so. The President also expressed his own and his colleagues' gratitude to the Chancellor for holding this dinner, and for his constant interest in the

life and affairs of the Institute; he expressed gratitude also to the guests, especially those from among the Canadian Hierarchy, for their meaningful presence on this occasion.

The Chancellor spoke as follows:

First, he recalled a number of key dates in the development of the Institute: 1918-1929, the preparatory years during which internationally known scholars were brought to St. Michael's College either as visitors or on a permanent basis; September 29, 1929, the formal opening of the Institute with High Mass in St. Basil's Church and a sermon by Archbishop Neil McNeil, and with its founding officers as follows: Henry Carr, c.s.b., President; Etienne Gilson, Director of Studies; Gerald B. Phelan, Librarian; E.J. McCorkell, cs.b., Superior of St. Michael's; 1934-1939, years of internal development, and of negogiations by Archbishop McGuigan and Dr. Phelan for a pontifical charter; 1937, Dr. Phelan succeeded Fr. Carr as President; 1939, the canonical erection of the Institute; 1946, Dr. Pegis succeeded Dr. Phelan as President, and the Chancellor of the Institute was made a Cardinal; 1947, the letter of commendation from Pope Pius XII; 1954, Fr. McCorkell succeeded Dr. Pegis as Pres-

ident; 1961, Fr. Shook succeeded Fr. McCorkell as President, and Archbishop Pocock succeeded Cardinal McGuigan as Chancellor. The Chancellor then went on to note some of the equally important and official dates of a more private and recurring nature: the dates of appointment of members of the staff; the publication dates of Mediaeval Studies and other scholarly publications; dates of Convocations; dates of acquistion of important itesm in the Institute collection by a succession of competent librarians (Gerald Phelan, Robert Scollard, John Stapleton, and Harold Gardner); finally the dates 'of those endless Council meetings, which have been so faithfully attended, and from which the details arising from the Institute's Statutes have been conscientiously formulated and administered."

Second, the Chancellor took this occasion to single out the name of Right Reverend Gerald B. Phelan for special mention, in view of the forthcoming Golden Jubillee of his ordination to the Priesthood (which took place in Halifax on December 27, 1914), and of his close identification with the history of the Institute.

Third, the Chancellor closed his remarks with the first public announcement of a decision by the Archbishops and Bishops of English-speaking Canada that was of

special significance for the Institute: the announcement was that the special project of these prelates to mark the Centenary of Canadian Confederation in 1967 will be an international congress on the theme of "The Theology of the Renewal of the Church"; that the project is to the special charge of a committee consisting of Archbishops Pocock of Toronto, Skinner of St. John's, Flahiff of Winnipeg and Johnson of Vancouver; and that the congress it to take place in Toronto under the auspices of the Pontifical Institute of Mediaeval Studies.

The Chancellor's guests at this dinner were:

Of the Canadian Hierarchy: Abp. Flahiff, Bps. Ryan, Webster, McCarthy, Emmett Carter, Allen and Marrocco;

Of the present and former members of the staff of the Institute: Fr. Shook, Msgr. Phelan, Prof. Pegis, Frs. McCorkell and Wey; Frs. Boyle, Crooker, Eschmann, Gardner, Forestell, Haring, Hughes, McLaughlin, Maurer, Morro, O'Donnell, Owens, Principe, Raftis, Msgr. Ryan, Prof. Schoeck, Frs. Scollard, Sheehan, Stapleton, Synan and Waligore.

Other guests: Mr. William Bennett of Montreal, Prof. Stephen Kuttner of Yale

University, Frs. John Kelly and Donald McNeil of St. Michael's College, Fr. Donald Logan of Boston, and Fr. E.F. Boehler of Toronto.

(Transcribed from the copy of the minutes deposited in the General Archives of the Basilian Fathers)

COMMUNITY RULES

1. Rising at 5:30 a.m.

2. Vocal prayer and Mediation from 5:50 to 6:20.

3. Particular Examen every week-day in common at 11:50.

4. Spiritual Reading in common at 7:30 p.m.

5. There is no particular rule as to the hours for the recitation of the Divine Office, but each one should have the good and pious habit of reading it at a fixed hour, and as early as possible.

6. After dinner the whole community shall proceed to the chapel reciting the "Miserere", the Tantum Ergo, and the prayer to St. Basil. The visit shall end with the "Sub Tuum".

7. In addition to this visit, another visit should be made to the Blessed Sacrament of about a quarter of an hour, according to direction given in the Constitution.

8. Everyone shall make a short visit to the Blessed Sacrament both before going for and returning from a walk outside the community house.

9. All members are exhorted to perform each Friday some mortification or other work of piety in honor of the Passion of Our Lord.

10. The First Friday of each month shall be a day of retreat spent preparing for death in a spirit of recollection as far as the usual duties will allow.

11. There shall be four novenas each year, as follows:
The first, before the feast of the Presentation of Our Lady, November 21, the anniversary of the foundation of our community in 1822.

The second, before the feast of St. Joseph.

The third before the feast of St. Basil.

The fourth, before the feast of the Assumption.

12. Each member of the community will go to confession once a week.

13. Each member of the community will have a spiritual director.

14. When the signal is given for any exercise or dauty, each shall instantly discontinue his studies or other occupation, dismiss his visitors or

friends, unless he is unavoidably detained, and proceed to the appointed place.

15. Everyone shall retire punctually at 10 o'clock p.m.

16. The time which the pupils devote to study shall be also employed by the professors in preparing the subjects of their classes or in advancing themselves in useful knowledge. They shall conscientiously use their time and shall not fritter it away idly in unnecessary or useless talking.

17. Those who are preparing for Holy Orders should remember that in seminaries talking in times of silence or entering the room of another is a fault which is often punished by the exclusion of the offender from the seminary.

18. Silence shall be strictly observed from the end of the recreation after supper until the beginning of the recreation after breakfast. If it is necessary for some reason to break silence one should speak in a low tone so as to be heard only by the person addressed.

19. At any time when the signal is given for the end of recreation or the pupils are obliged to observe silence,

the masters should not continue to play or talk in their presence, but should give them the example of submission to the rule.

20. Nobody shall leave the College except on walk-days without the permission of the Superior; and he shall also, before leaving the house, give notice of his absence to the one who will take his place.

21. Visits shall be short and few, and everyone shall return to the house by six o'clock p.m., unless he has permission.

22. Invitations to dine in the house is the privilege and right of the Superior, and no stranger shall be invited to the dining-room who shall not have been previously introduced to him.

23. No one shall undertake any external functions, such as preaching or saying Mass, etc., without having previously consulted the Superior and obtained his approval.

24. Nothing shall be published in the newspapers or in other printed forms without having previously presented it to the Superior and obtained his approval.

25. No one shall subscribe for or receive any paper or magazine without the permission of the Superior.

26. Females shall not be admitted to private rooms but are always to be received in the parlor. However, Superiors and Treasurers, when their functions require, may dispense with this rule. In all cases, both inside and outside the house, the highest prudence shall be observed with all females. "Cave de bono nomine".

27. Maids shall not be permitted to enter private rooms to arrange the room or for any other reason when priests or professors are within; and no one shall enter the kitchen without necessity.

28. No one shall give orders or messages to the servants directly, but first must speak to the Treasurer so as not to interfere with the good order of the house.

29. Everyone will take care to receive strangers and visitors with politeness and kindness, and to observe towards them these rules.

30. A holiday of two weeks, to be spent with his family, is allowed to every member of the Community during the midsummer vacation. The remaining time of vacation is to be passed in one of the Community houses.

31. Confreres who take their vacation in a locality in which there is a house of the Community will pass the night in that house.

32. Confreres who are spending some time in a house which is not their ordinary residence shall attend the religious exercises of that house.

33. During vacation the morning, from nine o'clock to the hour appointed for spiritual reading, shall be spent in study.

34. All the confreres engaged actively in college work will say evening prayer in common with the students.

35. Morning prayers:
Vocal prayer,
Post Matutinas Preces,
Meditation,
Excita quaesumus,
Pater and Ave,
De Profundis,
Angelus.

Evening Prayers:
Two decades of the Beads,
Night prayers,
Post vespertinas Preces,
Pater and Ave,
Sub Tuum.

36. The rule shall be read in the community room at the beginning of the scholastic year; before the feasts of the Presentation of the Blessed Virgin Mary, St. Joseph, and the Assumption.

37. A portion of the Constitutions shall be read in the community room every Monday of the scholastic year 1916-1916.

(Transcribed from the copy in the General Archives of the Basilian Fathers)

NOMS DES NOVICES QUI ONT PASSÉ DANS LA MAISON DE BEACONFIELD

1. Louis Véron, du Puy-en Velais (Hte. Loire), entré au noviciat le 24 Septembre 1884, l'a quitté le 11 Août 1885 pour aller se reposer dans sa famille.

2. Gabriel Fuma, de Sollies-Pont (Var.), entré au noviciat le 24 Septembre 1884, l'a quitté le 8 Septembre 1885 pour aller à la retraite générale à Annonay.

3. Jules Verger, de Tournon (Ardèche), entré au noviciat le 24 Septembre 1884, l'a quitté le 8 Septembre 1885 pour aller à la retraite générale à Annonay.

4. Firmin Hilaire, de Montréal (Ardèche) entré au noviciat le 24 Septembre 1884, l'a quitté le 8 Septembre 1885, pour aller à la retraite générale à Annonay.

5. Denys Mouraret, de Montréal (Ardèche), entré au noviciat le 24 Septembre, 1884, l'a quitté le 8 Septembre 1885, pour aller à la retraite générale à Annonay.

6. Adrien Fayolle, de Montréal (Ardèche), entré au noviciat le 27 novembre

1884, l'a quitté le 30 Novembre, 1885, pour se rendre à Annonay.

7. Lucien Corvisy, sous diacre, de Perigueux (Dordogne), entré au noviciat le 30 Janvier, 1885, l' a quitté le ler Février, 1886, pour se rendre avec permission dans sa famille et de la à Annonay.

8. Louis Forel, du Pouzin (Ardèche), entré au noviciat le ler Septembre, 1885, l'a quitté le 3 Septembre, 1886, pour se rendre à la retraite générale à Annonay.

9. Martin Ranc, de Mouselgue (Canton de Valgorge, Ardèche), entré au noviciat le ler Septembre, 1885, l'a quitté le 3 Septembre, 1886, pour se rendre à la retraite générale à Annonay.

10. Marius Philippon, de Baix (Canton de Chomerac, Ardèche), entré au noviciat le ler Septembre 1885, l'a quitté le 3 Septembre, 1886, pour se rendre à la retreaite générale à Annonay.

11. Martin Goubert, de Valgorge (Ardèche), entré au noviciat le ler Septembre, 1885, l'a quitté le 3 Septembre, 1886, pour se rendre à la retraite générale à Annonay.

12. Victorin Charron, de Joannas et de Largentière (Ardèche), entré au noviciat le 1er Septembre, 1885, l'a quitté le 3 Septembre, 1886, pour se rendre à la retraite générale à Annonay.

13. Alphonse Tourvieille, de Joannas et de Largentière (Ardèche) entré au noviciat le 22 Septembre, 1885, l'a quitté le 3 Septembre, 1886, pour se rendre à la retraite générale à Annonay.

14. Louis Soleilhac, d'Allegrac (Cte du Monastier, Hte. Loire), entré au noviciat le 24 Septembre, 1885, l'a quitté le 3 Septembre, 1886, pour se rendre à la retraite générale à Annonay.

15. Jules Deschanel, diacre, profes, de St. Pierre de Dechausse (Les Vans), entré au noviciat le 24 Septembre, 1885, l'a quitté le 4 Juin, 1886, restant à Beaconfield, suivant du noviciat exercises jusqu'au 26 Juillet.

16. Marcel Mourgue, diacre profes, de St. Bonnet-le-Froid (Hte. Loire), entré au noviciat le 24 Septembre, 1885, l'a quitté le 30 Mai, 1886, pour devenir surveillant au Collège.

17. John Collins, de Lindsay, Diocèse de Peterboro (Canada), le 8 Août, 1886.

18. Michael Christian, de Binghampton, N.Y., let 8 Août, 1886.

19. Thomas Hayes, Flos Co., Canada, le 8 Août, 1886.

20. Joseph Reddin, Pickering, Ontario, le 8 Août, 1886.

21. Edouard Clauzel, sousdiacre, profes, de Thueyte (Ardèche), le 20 Septembre, 1886.

22. Henri Trouiller, de Felines (Cte. de Serrières, Ardèche), le 20 Septembre, 1886.

23. Eugene Veron, du Puy-en-Velay (Hte. Loire), le 20 Septembre, 1886.

24. Régis Guigon, d'Annonay (Ardèche), le 20 Septembre, 1886.

25. Arsène Martin, de Prades (Ardèche), le 20 Septembre, 1886.

26. Régis Joanny, de Prades (Ardèche), le 20 Septembre, 1886.

27. Adolphe Vaschalde, de St. Paus (cmte de Villeneuve de Berg (Ardèche), le 20 Septembre, 1886.

28. Philip Duffy, de Bradford, England, Diocese of Leeds, le 4 Novembre, 1886.

29. Patrick Langan, de Vyner, Diocese of Hamilton, Canada, le 29 Septembre, 1886, l'a quitté le 3 Août, 1886, pour retourner au Canada, dans nos Maisons. (date of entry has the last figure stroked out and a 6 written in. Should be 1885?)

(Transcribed from pages 218-129 of a manuscript novitiate rule used at the Beaconfiled Novitiate and later used at the Toronto Novitiate at least until 1926-27. Copy in the General Archives of the Basilian Fathers)

ORDINATIONES HABITAE IN NOSTRA PRO/
VINCIA A DIE QUINTA AUGUSTI ANNI DOMINI
1890

V. Marijon, C.S.B.
Prov.

Michael Christian.
Final vows, August 28, 1890, with major Orders on three susequent days. Ordained priest in St. Anne's Church, Detroit, by Bishop John Foley, August 31, 1890.

Arsène Martin.
Final vows, January 8, 1891.
Ordained priest in the chapel of the Toronto Novitiate, December 14, 1892 by Archbishop John Walsh.

Thomas Hayes.
Final vows, December 16, 1890.
Ordained priest, December 16, 1891 in St. Basil's Church, Toronto, by Archbishop John Walsh.

Patrick Shaughnessy.
Final vows, January 8, 1891.
Ordained priest in Assumption Church, Windsor, December 19, 1891, by Bishop Denis O'Connor.

Michael Kelly.
Final vows, January 8, 1891.
Ordained priest, September 21, 1891, in St. Basil's Church, by Archbishop Walsh.

Adolphe Vaschalde.
Final vows, August 23, 1892.
Ordained priest July 14, 1895, in Assumption Church, Windsor, by Bishop Denis O'Connor.

Joseph Antoine Montreuil.
Final vows, August 23, 1892.
Ordained priest, July 15, 1894, in Assumption Church, Windsor, by Bishop Denis O'Connor.

Thomas Gignac.
Final vows, August 28, 1896.
Ordained priest, August 15, 1898, in Assumption Church, Windsor, by Bishop Denis O'Connor.

Vincent Reath.
Final vows, August 28, 1896.
Ordained priest, August 15, 1898, in Assumption Church, Windsor, by Bishop Denis O'Connor.

Vincent Donnelly.
Final vows, August 28, 1896.
Ordained priest, June 24, 1898, in Mount St. Joseph Convent, Peterborough, by Bishop Richard O'Connor.

John Sullivan.
Final vows, August 28, 1896.
Ordained priest, August 15, 1898, in Assumption Church, Windsor, by Bishop Denis O'Connor.

James Player.
Final vows, August 28, 1896.
Transferred to the Province of France at time of receiving the subdiaconate, 1896. Ordained priest, September 25, 1898, in the chapel of Sacred Heart College, Annonay, by Bishop Boen, Bishop of Viviers.

John Plomer.
Final vows, August 28, 1896.
Transferred to the Province of France after receiving the subdiaconate in Toronto, 1896. Ordained priest, Sept. 23, 1899, in the chapel of Sacred Heart College, Annonay, by Archbishop Montety.

Nicholas Roche.
Final vows, September 4, 1897.
Ordained priest, December 17, 1897, in the Archbishop's Chapel (Our Ldy of Lourdes), by Archbishop John Walsh.

Terence Finnigan.
Final vows, September 4, 1897.
Ordained priest in St. Basil's Church, Toronto, August 15, 1899, by Archbishop Denis O'Connor.

Charles Collins.
Final vows, December 8, 1897.
Ordained priest, August 15, 1899, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

Patrick Joseph Howard.
Final vows, August 29, 1898.
Ordained priest, March 19, 1899, in St. Basil's Church, Toronto, by Bishop Denis O'Connor.

Arthur Staley.
Final vows, August 14, 1899.
Ordained priest, July 28, 1901, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

Ernest Pageau.
Final vows, August 14, 1899.
Ordained priest, July 26, 1901, in Assumption Church, Windsor, by Bishop Fergus McEvay.

Albert Hurley.
Final vows, August 14, 1899.
Ordained priest, August 24, 1899, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

James Fitzgerald.
Tonsure, September 5, 1897. Recessit a nobis die decima quinta Augustin 1899.

Michael John Ryan.
Final vows, August 21, 1900
Ordained priest, August 24, 1900, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

Neil McNulty.
Final vows, August 21, 1900
Ordained priest, January 6, 1902, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

William Roach.
Final vows, September 29, 1900.
Ordained priest, July 28, 1901, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

Joseph Sharpe.
Final vows, August 22, 1901.
Ordained priest in Our Lady of Mercy Church, Sarnia, August 24, 1903, by Bishop Fergus McEvay.

Francis Forster.
Final vows, December 21, 19000.
Ordained priest, June 30, 1901, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

Joseph Kennedy.
Final vows, Augst 21, 1900.
Ordained priest, August 24, 1900, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

Vincent Murphy.
Final vows, January 6, 1902.
Ordained priest, December 21, 1903, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

Francis Powell.
Final vows, August 15, 1902.
Ordained priest, September 20, 1902, in Assumption College Chapel by Bishop Fergus McEvay.

Leo Barrot.
Tonsure, August 22, 1900.
Four Minor Orders, June 30, 1901.
Recessit a nbois die vigesima Martii, 1902.

Francis Rafferty.
Final vows, September 29, 1900.
Ordained priest in St. Basil's Church, Toronto, June 29, 1902, by Archbishop Denis O'Connor.

Michael Pickett.
Final vows, August 13, 1904.
Ordained priest, September 3, 1905, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

Thomas Moylan.
Final vows, August 23, 1905.
Ordained priest, August 5, 1906, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

John Costello.
Final vows, July 11, 1904.
Ordained priest, August 24, 1904, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

John Purcell.
Final vows, December 17, 1906.
Ordained priest, December 22, 1906, in St. Mary's Cathedral, Galveston, by Bishop Nicholas Gallagher.

Richard Drohan.
Final vows, October 1, 1905.
Ordained priest, December 27, 1905, in St. Mary's Church, Toronto, by Archbishop Denis O'Connor.

Emil Plourde.
Final vows, January 5, 1904.
Ordained priest, August 5, 1906, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

Henry Carr.
Final vows, December 21, 1904.
Ordained priest, September 3, 1905, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

Arthur Morley.
Final vows, August 24, 1905.
Ordained priest, August 18, 1907, in St. Basil's Church, Toronto, by Archbishop Denis O'Connor.

Theophile Bezaire.
First professed, August 15, 1905.
Tonsure, August 5, 1906.

Cyril Costello.
First professed, August 15, 1905.
Tonsure, August 5, 1906.

(Transcribed from a Register kept by Father Victorin Marijon during his years as Provincial of the Province of Canada, 1890-1907. Register has professions, first, renewals and final at the front of the book, and from p. 95 on a register of all Orders received. N.B. The title "mensae communis" was used by virtue of an apostolic indult granted for ten ordinations at a time. Original in the general archives of the Basilian Fathers)

ROSARY CHIMES

Vol. 6, No. 1 <Oct. 1928>

Our Faculty

October 10 marked the opening of Rosary Catholic Central High School under the supervision of the Basilian Fathers. The primary aim of the Basilian Fathers is to provide an adequate moral training under competent instructors who have had years of experience in teaching boys.

Father W.C. Sharpe, M.A., a graduate of the University of Toronto, postgraduate of the Catholic University of America, and of the University of Chicago, was for ten years head of the Classical Department of Assumption College.

Father C.P. Donovan, B.A., after graduating from the University of Toronto, was for several years engaged on the English staff of Assumption College, and that of St. Michael's College, Toronto.

Father E.L. Rush, M.A., graduate of the University of Toronto, postgraduate of Columbia and of the University of Paris, comes here from St. Michael's College, Toronto, where he was in charge of the Department of Modern Languages.

Father F.S. Ruth, B.A., graduated from the University of Toronto, specializing in Mathematics and Science, continuing his studies at Cornell University. He comes here from the Mathematics Department of Aquinas Academy, Rochester, N.Y.

Father D.L. Dillon, a University of Toronto graduate, has had a career of marked success in executive positions. Three years as president of St. Thomas College, Houston, Texas, his native state, and six years as president of Assumption College have given him a wide experience rendering him specially qualified for the task in hand.

The Fathers are assisted by three unordained members of their community: Messrs. J.S. Murphy, B.S.; J.W. Embser, B.A., and F.L. Burns, B.A. All three are graduates of the University of Western Ontario and are experienced teachers, having been previously engaged on the staff of Assumption College.

Rosary Catholic Central

This even marks a forward step in Catholic Secondary education in Detroit. For some time it has been the intention to centralize the teaching of High School subjects, for it was believed that with one central High School it

would be easier to get a properly trained staff, and the money spent on equipping several laboratories for scientific work could be spent on one school. Last year marked the first attempt to carry out this system when Cathedral High School became the Central High School for Girls; and this year, Rosary High School, which was formerly operated as a parochial High School, extended its limits to include the students from all parts of the city. It was also decided that a new schedule of classes would be establishe in order to allow students from outlying parts of the city to take advantage of the "Central" idea. The result is that classes begin at nine o'clock and end at a quarter past one, with a remission of ten minutes. A special class is held from one fifteen to two o'clock for students whose daily recitation is not considered satisfactory.

The Basilian Fathers Assume Direction of Rosary High School

Twenty years ago, the Rt. Rev. Monsignor Van Antwerp, in his zeal for the Christian education of youth committed to his care as pastor of Rosary Parish, enlarged the field of his parish school by adding a high school course to the elementary grades. To the Sisters of

the Immaculate Heart of Mary, who had charge of the grammar school, was entrusted the high school. The success of these good sisters in the field of education needs no endorsement from the editor of this paper. Suffice it to say, that Rosary High School under the efficient direction of these good religious women and the zealous supervision of Monsignor Van Antwerp, came to be recognized as one of the foremost parish high schools of Detroit.

A few years after the inauguration of the high school course, the necessity of greater accommodation became apparent. In 1914, a new building was erected, which provided class room space for three hundred students, and an up-to-date gymnasium. For the past fourteen years, this building has served the needs of Rosary Parish High School.

In 1918, the University of Michigan recognized the excellent work done at Rosary High School by placing it on the approved list of accredited schools. The success attained by the graduates in higher education gave the university authorities no cause to regret the recognition granted.

Notwithstanding the recognized excellence of his parish high school, Monsignor Van Antwerp felt that a Catholic Central High School for Boys conducted

by men would have its advantages. In carrying out this project, the educational needs of the girls were not overlooked. In 1926, the Cathedral High School was converted into a Central High School for Girls under the direction of the Sisters of the Immaculate Heart of Mary. Owing to its proximity, and to the fact that it was taught by the same congregation of sisters, it was possible for the girls of Rosary parish to attend this high school without great inconvenience and without a change in the system of education to which they were accustomed.

In selecting a teaching staff for the Boys' High School, it was natural that Monsignor Van Antwerp turn to the preceptors of his youth, the Basilian Fathers, under whom he had spent ten years as a student in Assumption College, Sandwich, Ontario. To them, he extended, with the approval of Bishop Gallagher, the invitation to conduct the Central High School for the boys of his and neighboring parishes. The invitation was accepted and on the tenth of September last, the Basilian Fathers took charge of our school with an enrollment of two hundred and sixty boys. It is not too much to say that their advent in the educational field here will be warmly welcomed by the priests of Detroit in view of the fact that more than half of the English-speaking priests of the diocese received

at least a part of their education under the Fathers of St. Basil.

Why We Are Here

Inaugurating the weekly sermons to the student-body, assembled in Holy Rosary Church, Father Dillon set forth in plain forceful language the primary objective of our scholastic efforts, emphasizing the all-important fact that the salvation of our immortal souls is the supreme test of success or failure in life.

"You are here," he said, "because your parents realized that here you would learn something about the truths of your holy religion, that here you would learn to cherish and cultivate the virtues that will make you Christian men. Your parents are sending you here not merely to obtain a secular education—you could obtain that in another school at less expense. They are making this sacrifice for you because they hope that when you leave this school your salvation will be more secure.

"The priests who compose the staff of this school are here not merely to teach you a little algebra and geometry, a little English and history; they have consecrated themselves to this work not merely to teach you the science of physics or chemistry, but prim-

arily to teach you the science of salvation.

"When you leave here, if you are not better Catholic boys, if you do not know more about your religion, if you have not advanced in the practice of Christian virtue, if your salvation is not more secure than you would have been the case if you had gone elsewhere, then your parents will have failed in the purpose for which they sent you here, the priests will have failed in the purpose to which they have devoted their lives, this school will have failed in the purpose for which it was established."

(Rosary Chimes was published monthly by the students of Rosary. Transcribed from the copy in the General Archives of the Basilian Fathers)

Dear Confrere:

In order to standardize our practice of giving permissions under the vow of poverty, I printed and had distributed a brochure on the Simple Vow of Poverty, composed by Father Daniel Dillon before his death. It was a statement of the mind of the Church as far as it can be ascertained by a careful study of the best authorities. I am certain that every Basilian wants to make sure that he is completely faithful to his profession. He can do so by using the said brochure as his guide.

It is inevitable that differences of opinion will occasionally arise on the exact meaning of a law, whether canon or civil, or its precise application. There are few civil court judgments which may not be appealed to a higher court. The same applies to Canon Law, and that is why commentaries on the Code are bulky. It will take years and even decades before the full meaning of every canon is elucidated, so as to be clear in its application to changed or changing conditions. All we can do is to follow the best guides in the few cases, where there is not yet complete unanimity of opinion.

That is what Father Dillon endeavored to do. I have delayed giving official

endorsement to it until all have had a chance to study it carefully. Now in response to requests from local superiors I direct that it be followed accurately in the interest of uniformity of practice throughout the Congregation. I do so with two slight reservations.

I am willing first of all to grant that there may be certain cases where a gift from a student, or parishioner, or a supplementary gift from a pastor helped on Sunday is strictly personal. The mere comment of the donor that the gift is personal is not in itself sufficient to make it so in the face of Church legislation that the fruit of all the labour of a Religious belongs to his Congregation. Such a comment is usually merely conventional, and the donor actually does not care what is done with the gift. If a pastor for instance gives additional money to his curates at Christmas in recognition of faithful work, or in deference to a convention, it would be invidious for him to overlook the Basilian who helps him on Sunday. He does not dare to make fish of one and flesh of another. So he treats all alike. It is not a personal gift, strictly speaking. However, as I said, I concede the possibility that circumstances may indicate it is a strictly personal gift. I think the local Superior should be the judge in such cases,

taking into account all the elements of the situation. But at the same time I urge all Basilians to follow the safe course, turning in all such moneys to the local house, for the argument is very strong that such moneys are the fruit of our industry, every bit of which has been given to the Congregation at our profession.

The Sacred Congregation has not given any general decision on this point. But it has been asked about a parallel case. It has been asked to decide whether the gratuity given on mustering out of the armed services, and especially the special donation given to winners of military decorations are personal, and the answer was negative. I grant that this decision cannot be used to settle the parallel case of the pastor's supplementary gift, but it does show the mind of the Church, and we should be zealous to conform to the mind of the Church.

A personal donation cannot normally be used to provide for one's personal needs, all of which are to be met from the local treasury. It might of course be so used through the fiction of being first donated to the house, in which case it becomes part and parcel of the total sum required yearly to meet the

personal needs of the Religious. If it is not so donated, it becomes part of the patrimony of the Religious, though, if the sum is small, it might with permission be donated to a worthy cause or person.

The other reservation I have in mind has to do with the use of one's own chalice. When a Religious is given an article he must dispense of its use in favor of some one. He can do so with permission in favor of himself, and the Superior may grant him the exclusive use of it without offending against the canon regulating the common life (594) in as much as a few articles such as a chalice or watch would not be sufficient to infringe the general rule of the common life. In the case of a chalice however, I should like to see Basilians normally make their own chalices available to others when they are not themselves using them.

With these slight qualifications I endorse Father Dillon's brochure on the Simple Vow of Poverty as standard Basilian practice. I especially emphasize two matters set forth in some detail in the said brochure. One is the matter of presumed permissions. We all have a tendency to grow careless in this respect, and we need to be reminded that a per-

mission which the Superior would not grant, or cannot grant, may not be presumed. The other matter is that of the peculium. We may not hold in our possession for future personal use a sum of money, whether money really our own or money belonging to the house, without offending at least against the common life. (I do not refer to a small sum to meet daily emergencies.) The tendency to this irregularity is always evident when the Superior is difficult with money permissions. It is a most solemn duty of Superiors to avoid being so.

Faithfully yours in Domino,

E.J. McCorkell, C.S.B.

Superior General.

(Transcribed from the copy in the General Archives of the Basilian Fathers. Mimeographed circular letter)

St. Mark's College
4620 West Second Avenue
Vancouver 8, B.C.

Dec. 7, 1956

Dear Father Flahiff.

Peter Thornton said, before he could begin to work on the plans for St. Mark's, he had to know what was the "spirit of the Basilians". I laughed. I did not know. It struck me that if Basilians have a spirit, it should be shomething that animates them without their knowing it, which others notice in them and of which they themselves are not aware, or hardly aware. A spirit is the fruit of intellectual ideas and of knowledge, a by-product, as it were. Novices and young Basilians should be taught knowledge, ideas.

For example, should there be a Basilian way of teaching geometry, English, religion, football, physics?

Notice how I slipped religion in among the secular subjects.

Basilians should teach these subjects well. It could be that some Basilian would discover a new way of teaching geometry that would be better than any

hitherto known way. He could communicate it to his confreres. Would that be a Basilian way of teaching geometry? It would not be charitable for Basilians to keep that knowledge to themselves. Brilliant ideas in coaching football and the like, where competition enters would be an exception. In other subjects and in practical affairs such as discipline and exercises, when Basilians discover better ways of teaching or training students, they should be glad and eager to share their knowledge with all outside the community who are willing to share their knowledge.

So there is no Basilian way of doing these things. Nor should there be.

As I have intimated, religious knowledge and practice is the same in this as in other subjects. Basilians should never be satisfied until they have the best possible way of imparting religious knowledge and practice, and should generously help out one another and anyone else they can help. The way they have of teaching religion is hardly a Basilian way, even if only Basilians follow it. The same is true of other subjects.

It is splendid for Basilians to pool their knowledge and experience at the Christmas meetings and by writing, not from pride in the community, but for the glory of God.

Always in Our Blessed Lord, H. Carr, CSB.

St. Mark's College
4620 West Second Avenue
Vancouver, B.C.

April 26, 1957.

Dear Father Flahiff.

Billie Casey's death ends home for me in Oshawa. My oldest sister still lives there, and her husband. If God spares me, I will go down to see them. But 348 Simcoe Street North was home.

Billie was a remarkable man. I never knew a more honourable one. He was well-known and nobody in the town was more highly regarded. No one could ever take his place with me. He worried about his confession. I thought he was dying then. As soon as he made his confession and received Communion he was entirely cheerful and happy. With their boy, they were like Mary and Joseph and their boy, an ideal family. God is good. His Will be done.

Thank you for your kind letter. Father Allen leaves for Toronto on Sunday next. Father Hanrahan the middle of May.

Father Coughlin read my paper on the Mass. That does not let you off. Best prayers, always, In Our Blessed Lord,

H. Carr, CSB

St. Mark's College
4620 West Second Avenue
Vancouver 8, B.C.

May 23, 1957.

Dear Father Flahiff.

Your letter came. I had a good laugh to myself at the thought that I taught you the Fathers. Father Oliver will send you a calendar, to give you an idea of how to word the two courses, one on the Fathers and the other on sixteenth century mysticism. Your suggestion of "pre-empting" the former, even if it is not given right away may work out.

It must distress you to see so many scholastics leaving. It bothers me. Hard to understand. With those in final vows I took the stand that I was dealing with the scholastic and not with his director. The matter was one of the external forum. Whatever took place between him and his director was his business. If he wanted to obtain release from his vows, it was no reason for him to say: My director advises me. It was his duty to give me the reason. I don't suppose it made any difference, but I still think I had a case.

I think the root of the trouble is situated in the minds of the scholastics, in their outlook. No doubt you receive different diagnoses and different cures. Almost always these are something external. For example, when Bruder and Murphy ledt some suggested scholastics should not be allowed to take Classics, others that they should not take courses in the university at all. Others, again, advocate changes in discipline and studies. These externals do not touch the kernel of the trouble. It lies in the mind, in knowledge and the will, in the realization of the reality of divine truth and in the determination that follows that realization. It is not a need of instruction. Lectures, books, sermons can be used to no end and leave one untouched. A young man should make up his mind that he is going to give himself to God in religion and be determined that he will stick to it come what may. Then he will persevere in any conditions. He can get that realization in a moment. He should get it before he enters the Novitiate. He should think it out for himself.

Always, In Our Blessed Lord,

H. Carr, C.S.B.

(Transcribed from the original in the General Archives of the Basilian Fathers)

St. Mark's College
4620 West Second Avenue
Vancouver 8, B.C.

Aug. 18, 1957.

Dear Father Flahiff:

I have often wished that I could preach every Sunday to the same congregation for a year or two at least, so that I could master my nervousness in preaching. Father Forster preached at the eight o'clock Mass in St. Basil's for several years. Very few of the congregation knew his name. They described him as "the priest who took off his glasses to read." It is still a mystery to me how I can talk to a class for 53 minutes (U.B.C. hour) and be right at home, and a sermon of ten or fifteen minutes always worries me. My first two attempts at preaching I broke down flat. Perhaps that explains it.

But that is not what I intended writing about. Up to two weeks ago it never entered my mind that I would ever give that course on the Fathers. The furtheest I ever got was that we would get it on the books and some day someone would would be here who would be competent to teach it. That was not possible. It had to be given this coming year or the idea dropped.

So

So, I am forced into it, if it is approved. It is another example of what has been ahppening to me all my life. Everything I do, circumstances force me into. Some day I may enlarge on that. If I have that course, I won't have much time to enlarge on anything. I am like a man on a raft in a river. The current carries me along. Up to a month ago I would not have bet a hundred dollars against a thousand, or ten thousand that St. Mark's would be built inside of five years. At the same time dozens and dozens of people have asked me about it and I always talked as if it would go on. Often I smiled inwardly. Now it is a reality and through no doing o mine. I have much more to say about teaching the course, but I have to take the train to Saskatoon.

In Our Blessed Lord, H.C.

(Transcribed from the original in the General Archives of the Basilian Fathers)

St. Mark's College
4620 West Second Avenue
Vancouver 8, B.C.

Aug. 19, 1958.

Dear Father Flahiff.

Further thoughts about the use of acommon book in meditation and spiritual reading. I doubt if anyone would claim that he gets more out of a common book than he would out of using a book for himself. I would go further and doubt if all would not agree that he derives more benefit out of a private reading than out of the reading of one book for all. Some may think that a common book makes for unity of the members, while individual books tend to disintegrate the community spirit.

The practice of the Jesuits effectively disposes of that. It appeals in theory: in fact it simply is not true. If there is one Order or Institute in the Church that possess a unified spirit, it is the Jesuits.

The common book for both exercises has been traditional in our Institute.

That is true, and for me would be the strongest argument, only the Institute

approved giving members the choice of either way. Another Chapter could withdraw that option. Until such time as a change is made in that direction, I would like to experiment with the practice of individual freedom to use a book privately.

In Our Blessed Lord,

H. Carr, C.S.B.

(Transcribed from the original in the General Archives of the Basilian Fathers)

REQUEST FOR AN AFFILIATED COLLEGE

January 21, 1938. Negative answer. Reason: "Privilege could not be extended to one Church College that could not be given to another".

November 19, 1939. Request for permission of the Holy See for an affiliated college.

December 27, 1939. Permission granted.

December 4, 1940. Request to Government to arrange a meeting between the Bishops and representatives of the Senate.

March 14, 1941. Meeting of the representatives in the Minister's Room, Court House, Vancouver, under the chairmanship of Dr. Willis, Superintendent of Education. Result: Surprised to find the University had mistaken our previous requests for an affiliated college. They thought we intended a theological college also teaching arts. The meeting asked that another application be made to the Senate.

April 8, 1941. Request to the Senate to re-open our application for an affiliated college.

December 10, 1941. Meeting of the representatives of the Bishops and of the Senate at the University. Dr. Klinck said after the meeting that he did not think the meeting changed the mind of the Committee.

(no date) Request to Judge Howay for a possible further discussion.

January 13, 1942. Final meeting. Result: All questions discussed favourably. I asked amplification of the objection "Other denominations may ask for an affiliated college. In such an event the Senate could not give one to Catholics." Decision: The Senate found it inadvisable to approve the request. At this meeting Dr. Klinck, Dr. Buchanan, Dr. Finlayson and Mrs. Farris spoke. Dr. Sedgewick and Mr. Lord did not commit themselves. We tried very hard to convince the members of the Senate of the feasibility and advantage for all concerned of our request. Naturally our people regret very much the adverse decision.

March 23, 1942. Meeting of the Archbishop and Bishop Cody with Mr. Perry re Catholic University.

Result: Well received. Thought our request fair. Would support it and would confer with his colleagues.

November 22, 1944. Wrote Mr. Hart offering to bring ex-President Murray from Saskatoon if he would arrange a meeting of the personnel of the University for discussion.

January 2, 1945. Urged Mr. Hart, while he was in office, to put on pressure.

January 12, 1945. Letter from the Premier saying he had had discussions with Dr. McKenzie and hoped to clear away the difficulties and that Dr. McKenzie would see me.

February 13, 1945. Dr. McKenzie called. Seemed very favourable. Said he intended to see Dr. Thompson and ex-President Murray at Saskatoon within the month, and also visit Alberta Catholic affiliated college, after which he would have suggestions to make to the University and then take the matter up with me. He was in favour of a settlement and thought something could be worked out. Failing negogiations with the University, we intend to present a Bill at the next session for a Catholic University, prepared by the Basilian Fathers.

November 8, 1945. Wrote Mr. Hart saying we would retard the Private Bill for a Catholic University at the coming session due to his influence over the new President at the University and the possibility of now getting an affiliated college.

April 9, 1946. Letter from Dr. McKenzie reopening the question of an affiliated college by asking a meeting.

May 7, 1946. Informal meeting at the University in the President's office, 3:15 - 4:15 p.m, President, Dr. McKenzie, Registrar Woods, Dr. Curtis, Father Carr, the Archbishop. Two points discussed: 1. Subjects — the least best chance to obtain a footing (Philosophy, History, Economics). 2. Fees — pro rata for the hours taught on the total fee of $150.00. Dr. McKenzie intimated that once established the way would be smoothed as much as he could possibly make it.

May 10, 1946. Meeting the in the Library between Committee appointed by the Senate to meet and discuss the question. Present: The Chancellor, Mr. Hamber; Deans Finlayson (Arts), Buchanan (Science), Curtis (Law), Dr. Sedgewick, Mr. Lord, Mrs. Hackett, Brigadier Lett. Discussion featured number of courses in three point subjects — Philosophy,

History, Economics. Favourable in principle to affiliated college. Result will be reported to Senate not at next Tuesday meeting as President desired but in August. Finlayson and Buchanan opposed to proposed college.

May 14, 1946. Meeting of Father Carr, Dr. Curtis, Professor Gage and Registrar Woods to draw up minutes of the meeting of Senate.

December 12, 1946. Dr. McKenzie came to see me at the Archbishop's Palace. He said a meeting had been held in August at which difficulties were met. The greatest opposition came from members of the Senate appointed by the Alumni. Also Rev. Mr. Brown and Rev. Mr. Trompour both said their denomination would be asking for same privilege and would organize to take advantage of it. He hopes to have another meeting in January at which time a decision undoutedly will be made. (See complete memo in this file)

February 4, 1947. Dr. McKenzie came to see me following the publication of the article in the Vancouver News Herald which published the decision of the Senate and assumed that the University would forever be freed from sectarian influence. He said that they were very much upset about the

article. He said the Senate had its meeting at which the question of religious instruction had been conducted on a very high plane and Rev. Mr. Brown and Rev. Mr. Trompour had made application for affiliated colleges. The Senate then decided that for the time being they would continue the present status rather than make any change. He said for me to discuss the matter with Judge Coady, after which he would see him and decide what should be the next step.

February 26, 1947. Interview with Judge Coady who had seen Dr. McKenzie and submitted his opinion that no change could be made regarding adverse decision of the Senate for an affiliated Catholic College at U.B.C. He suggested, however, to alternatives: (a) to have a Social Centre (voluntary) (b) to co-operate with the Anglican and United Churches to influence the Senate to reconsider the matter.

October 20, 1947. Meeting at Rosary Hall at which was elected a committee of lay people to negogiate with the University to establish an Affiliated College. Members: J. Brown, D. Steele, A.E. Brancs, P.D. Murphy, Miss E. Hughes.

November 4, 1947. Authorized this committee in its efforts in this regard till September 1948.

October 20, 1948. Meeting of the Lay Committee with Senate at whcih the case was presented orally. At this meeting acommittee was appointed by the Senate to discuss further this matter with the Catholic Lay Committee and make recommendations to the Senate.

November 24, 1948. Meeting of two groups at Faculty Club and letter to Catholic Committee and the answer of the Catholic Committee.

December 1, 1948. These recommendations were made at a meeting on December 1st and a further meeting was held on January 11, 1949. Senhas referred the question of subjects to be allowed to the Faculty — to report back to the Senate.

January 11, 1949. Meeting of Senate has referred the question of subjects to be allowed to the Faculties — to report back to Senate. (Turned down)

January 12, 1949. President through J. Brown, reported on Senate's reaction to Committee for Catholics. A frank discussion revealed opposition from one sectarian group — in Senate and more so outside. Therefore Mr. McKenzie felt it wise to table

our proposals and substitute another motion: "appropriate departments to study to provide suitable courses on religion and Christianity."

April 6, 1949. J. Brown reported special committee on our proposals gave sympathetic but qualified support, pointing out that financial reasons urged reduction in staff and courses. President urged that Catholic laymen explain our desires to people of influence throughout B.C.

August 1950. Consultors advised application be made for Catholic University Charter.

September 1950. Draft of proposed private bill for incorporation of Catholic College called Holy Rosary University. Suggested it be held till Spring 1951.

September 29, 1950. Meeting with President McKenzie. President regretted opposition of Senate. Hamber seemed to touch off opposition. President assured us of his support. Felt application for Charter could go ahead.

September 7-29, 1950. Letter to Father Carr, reporting.

October 1950. Interview of Archbishop with superiors of Basilians and Jesuits. Affiliated College to Basilians; Catholic University to Jesuits.

November 3, 1950. Jesuit Fathers could not be ready till Fall of 1950.

November 6, 1950. Prof. Angus invited Gilson and Father McCorkell to come to U.B.C. as one result of brief submitted.

November 17, 1950. Gilson spoke to largest group of U.B.C.; addressed professors p.m. Academic freedom fears imposed truth.

January 17, 1951. Archbishop wrote to Father McCorkell that President signified that he would arrange for a priest to teach — no salary.

February-March. Father Augustine, OSB, represented Archbishop at U.B.C. attending discussion on function of Universities and humanities.

October 1951. Father H. Carr, C.S.B. began teaching Latin and Greek — lay attire, request.

November 26, 1951. A.H.J. Swencisky submitted petition —

Private Bill for University Charter — for submission to Parliament. Copies sent to Basilian and Jesuit Superiors; advertised in press.

December 1951. Salary approved for Father Carr.

January 1952. Father Carr asked to submit courses he would like to teach in Philosophy this Fall.

March 4, 1952. Senate reopens the question of the Modus Vivendi and unanimously adopted.

March 10-11, 1952. Archbishop phoned Mr. Swencisky to withdraw the bill rather than have it killed in Committee — due to the dissolution of the coalition and the short session. This would favour our chance the next time it is presented.

May 22, 1952. Conferred with Father Carr regarding asking the Apostolic Delegate to have Modus Vivendi ratified by Holy See. Considered not necessary at this time. He also said to continue to press a bill for a Catholic University since that would help to pressure the University of British Columbia.

December 1, 1955. Act to incorporate St. Mark's College passed by Provincial Government.

March 2, 1956. Father Carr appointed Superior of St. Mark's College.

April 13, 1956. Letter sent to Cardinal Pizzardo, pointing out what has transpired regarding relations with U.B.C. since permission was granted November 19, 1939, to ask fro an affiliated Catholic College.

This is a summary of the chancery files on the negogiations for a Catholic College at U.B.C. Not for my own sake, but for the record, I wish to add that I was present from the beginning at nearly all the meetings and negogiations. For example, I remember vividly being present at the meeting in the Minister's room in the Court House on March 14, 1941. In January 1942 at the Archbishop's request I went to Victoria and interviewed Mt. Hart, the Premier, and Mr. Perry, the Minister of Education. This does not appear in the present summary, or in the files either. Archbishop Duke has corrected it in his copy.

I don't remember how many times I came to Vancouver. I do remember that I came four times in the year 1948.

H. Carr, CSB.

(T ranscribed from the copy in the General Archives of the Basilian Fathers)

REV. F.R. FRACHON, CSB

Francis Regis Frachon was born Sept. 5, 1835, in the village of Bonnet, LePuy diocese, France. He was one of the younger members of a family of ten, six boys and four girls, two of whom afterwards embraced the religious life — one a Sister of Charity. In the child of good Catholic parents, the seeds of virtue soon took root and in later years bor abundant fruit. From earliest childhood, he showed the greatest love and reverence for all that was good and holy, and after finishing his course of studies in the Basilian College of Annonay, entered the Grand Seminary at Viviers to prepare for the holy priesthood, under the direction of the learned Sulpician Fathers. He entered the Basilian Novitiate at Privas and on December 21, 1860, was ordained by Bishop Lyonnet in Valence, France, the ceremony taking place in the Bishop's private chapel.

After six years of zealous labor, as Professor of Classics, in the College of the Order at Annonay, the young priest ever eager for all that was hard and painful to nature, offered his services for the work to be done in America. He left his dear France and all her loved association and came to Canada. He arrived in Toronto, May 24, 1866. Many

interesting stories are told by the good Father of those early days, when St. Joseph's Convent could boast of but one modest wing almost entirely surrounded by swamp. In 1868, Father Frachon was appointed to the important charge of Master of Novices. The appointment gave evidence of the high esteem in which he was held. During that time, he continued his work as Professor of Logic and Philosophy, the Novitiate at that time being in St. Michael's College.

When the Sisters of the Precious Blood came to Toronto, he was appointed as their first chaplain, and in 1872 became chaplain to the Community of St. Joseph, and but for an interbal of about five years, has since that time ministered to the spiritual wants of the Community and pupils. In 1886, our good Father was called to Detroit, where he was engaged in parochial work, in St. Anne's Parish till 1891. He playfully tells that during that interval he had the most enjoyable time of his life. However, we do not doubt it was hard work that chiefly contributed to his happiness.

After his return to Toronto, Father Frachon was engaged in teaching Theology in St. Michael's College, which work he continued till about two years ago. As a teacher, he won his way into the hearts of the young men that came under his direction and all affectionately speak of him as dear old Père Frachon. But,

perhaps, it is in the capacity of congessor that Father Frachon is best known. Besides being confessor to the Community of the Precious Blood, and the Sisters of the Good Shepherd, he has been ever faithful in ministering to the needs of the congregation of St. Basil's Parish. Young and old crowd about his confessional, for each one is sure of receiving from their kind Father some timely word of advice and encouragement to do better.

Father Frachon has not forgotten the home of his childhood. He has made three visits to his beloved France, and has visited the scenes of his early years; and, although now he feels that he is too far advanced in years actually to make such a journey, still his mind, bright and active, many times during the day reverts to those loved places, and thus keeps fresh in his memory their sacred associations.

In 1910, he was chosen Spiritual Director of St. Joseph's Alumnae Association, for who could direct and guide the Alumnae better than he who, in their childhood, had fostered in their hearts the love of right and truth?

The many friends of dear Father Frachon will be pleased to learn that although now grown venerable in the Master's service, he is still able to perform his many duties with the same zeal and fidelity that has characterized his labours

throughout life. Could the fond wish of the children of St. Joseph be but fulfilled, their beloved Patriarch would remain with them always, for they realize full well that St. Joseph's will not be the same St. Joseph's without him.

S.M., St. J.

(Transcribed from Saint Joseph Lilies, Vol. 1, No. 3 (December 1912), p. 26-27)

IN MEMORY OF THE REV.
F.R. FRACHON, C.S.B.

Thou wert a friend of Christ, like John
of old
Who leaned upon His breast. Thou
loved's well
The Sacrament in which for aye doth
dwell
God's only Son, where from His throne
of gold
He lavishes His gifts and joys untold.
Thou wert His holy priest, and who can
tell
what heavenly paeans round thee surge
and swell
While the glad scences of thy Reward
unfold.

The glory of the world, the love of gain,
Thou, noble-souled, didst freely sacrifice,
To follow Christ's example sweet and pure;
Now with God's Saints undimmed by spot
or stain,
High in the radiant mansions of the skies,
That bliss is thine which shall for aye
endure!

The Rev. James B. Dollard.

(Transcribed from St. Joseph's Lilies,
Vol. 5, No. 1, (June 1916), p. 98

IN MEMORIAM

Rev. F.R. Frachon, C.S.B., died April 11, 1916.

"Yet speaketh e'en the shadow, poor and dim,
Of sun-traced portrait and the cold white stone,
(All that the stranger artist guessed of him)
Speaks to our hearts in gentle spirit-tone,
Vocal with messages of faith and love,
And burning thought that fall like swift stars from above."

Like to the unwonted stillness of a familiar church bell that with a last faint stroke has gone silent forever, is the absence of Father Frachon's well-remembered voice in the halls of St. Joseph's Convent where, by his regular and faithful service for well-nigh fifty years, his very entrance announced the time of day — the hour of praise and prayer. Though that voice is hushed that softly thrilled the silence of the mourner's heart — that fell so sweetly on the ear of those to whom its accents were as music, the echo lingers still with many who never can forget their early gladness through his faithful word. As the reverberations of the bell go on murmuring in the ear and then in the mind, awakening many a ghostly after-

tone, so do pulsations of emotion in the hearts bereaved bring after-thoughts and memories of the saintly departed Chaplain whom the religious and pupils of St. Joseph's have always held in deepest veneration, since to them he has been a living exemplar of genuine personal holiness and an unfailing inspiration.

Franci Régis Frachon was the son of worthy parents to whom virtue was an inheritance, since other members of the family had also devoted themselves to the service of the sanctuary and of religion. Francis Régis, named after the sainted Jesuit whom he honoured as his patron, was born in St. Bonnet-le-Froid, in the Departement of Haut Loire, France, on September 5, 1835. At an early age he went to the Basilian College at Annonay, where he received an excellent classical education, fitting him for the sacred ministry. In fact, many who at times have applied to Father Frachon for information have been heard to express their wonder at his intimate familiarity with many books, his knowledge of the affairs of many countries, his strong sense of the beauty and precision of the Latin language, his prodigious memory, and his unfailing accuracy in statistics; yet so characteristic was his humility and simplicity, that to a casual acquaintance he would seem to be possessed of barely mediocre attainment. After entering the Novitiate of the Basilian Fathers at Annonay, he pursued his

philosophical and theological studies with them, and was ordained to the holy priesthood on December 22, 1860. For a brief period teaching in the College engaged the interest of the zealous cleric, who was destined soon for a new field of labour far away from his beloved France, in the wild and doubtless dreaded mission-land of Upper Canada, where so many French missionaries had already given their lives in their effort to establish the Catholic Faith. In May, 1866, Father Frachon came to Toronto, and joined the small company of Basilian Fathers in their College of St. Michael on Clover Hill, where he resumed his work of teaching, though in a language not his own, but become familiar by adoption. A little later, perhaps in the early seventies, when the spiritual needs of a flourishing boarding school at St. Joseph's had become an important consideration, Father Frachon was appointed Chaplain there, and from that time until the present year, with few and brief intervals of absence, he continued to attend St. Joseph's in that relationship. How fiathfully and devotedly, with what unselfish interest, what fatherly solicitude, what ardent and unbounded charity his services for all and at all times, day or night, were performed, can be indicated best by saying that a parallel might be found only in a Curé of Ars, or in the zeal of a primitive apostle.

Though Father Frachon was a man little known in the great world, and entirely devoted to the interests of a little world of his own, — the church and college of the Basilian Fathers and the convents, hospitals and houses of charity of Toronto; though through long endured physical infirmity and consequent inability to undertake the public duties of the sacred ministry, he was confined to the labours of the confessional and the offices of the sanctuary, yet he gave himself so entirely heart and soul to the work assigned to him, or which rather in a great measure was self-imposed, that in its accomplishment he set an example of such perfection as it were difficult to imitate and as has been said, rare to find a parallel. The reason for this good Father's preeminent perfection and success is not far to seek. He was above all things else a man who trusted in God and a man of prayer. From his earliest years, it has been observed that he applied himself to the exercise of prayer and the contemplation of heavenly things, and his diligence in this respect increased with years, for he was fully convinced that without prayer one may hope in vain to labour with utility in the harvest of souls. His prayer and office were recited with such recollection that it seemed impossible to distract his attention, for he was oblivious of all around him. He offered up the Adorable Sacrifice every day that he was not pre-

vented by illness, and always prepared himself for that holy act with great reverence, keeping silence as far as possible because he thought it was not right that the tongue should speak of aught else that was so soon to pronounce the words of Consecration and to change the substance of bread into the Body of the Lord.

The qualities that made Father Frachon so generally beloved and esteemed were the outcome of his fervent religious habits and of the close union with God that inspired all his actions. He seems never to have given offence to anyone, nor to have incurred anyone's censure. His courtesy and generosity towards all were commented on by many as gifts which have a certain originality in a matter-of-fact age when the softer aspects of life are so often lost sight of in the stress and strain. None who knew Father Frachon intimately could forget his kindness, his interest in personal matters, or his genuine sympathy. He was very sparing of compliments and of formal etiquette, as he knew how often they concealed totally different sentiments and was very guarded in his language, though he never failed to act the part of a truly Christian gentleman. Among the many with whom he dealt in the long years of his ministry, were pure hearts sheltered by his protection, wayward hearts turned heavenward by his guidance, doubting hearts enlightened

by his counsels, wounded hearted healed by his sympathy and proud hearts humbled by his patient charity and fatherly compassion. He was a man of culture as well as of piety.

Father Frachon's work in the confessional urged his zeal to enormous undertakings of patience and humility and he received all who had recourse to him there with Christ-like charity and amiability. But it must not be thought that he was a man of infirm purpose whose simplicity rendered him liable to be deceived, or easily swayed by the will of others; far from it, he was singularly strict and firm, acting always upon his opinions with prudence and a steady resolution. If he caressed and encouraged the sinner by a mild behaviour, he could also command and forbid with a tone and manner that was imperative and final.

By the sick, Father Frachon was ever welcomed and treated as an angel of consolation, and in truth he administered most holy solace, for his gentle manners and mild persuasion led them to set their souls in order and to prepare for the awful transit to eternity. He surpassed all by his ardent charity and the efficiency with which he prepared the sick for the reception of the holy sacraments and commended to them the practise of patience and resignation in the sufferings and trials of fatal illness. He was most cheerful himself under many and

protracted sufferings, never uttering a single complaint, and this example had an extraordinary influence upon those who listened to his words of comfort and encouragement. Many an hour of vigil did he keep beside the deathbed and often at the dead of night was he summoned to relieve the agony of the departing soul by his holy benedictions and his recitation of the efficacious prayers of Mother Church. He was untiring in his attendance at this hour of supreme trial, and might be named in all revernce a "Consoler of the Afflicted."

Another rare gift which Father Frachon remarkably possessed was that of wise and prudent counsel, and many persons of every grade and quality applied to him for advice, in which he never failed of giving satisfaction. Herein the Almighty had wonderfully favoured him, so that in the most intricate questions on the nicest matters he was always ready with an answer so full of clearness and precision that the maturest judgment after days of study could not have pronounced better. On most occasions he was very laconic, even abrupt, saying, "You will do thus and thus", or "It is all right", or again, "It is foolish." Whoever followed his advice never failed to profit by his profound wisdom. Hence it was a custom to ascertain the opinion of Father Frachon before taking any important step or making any final decision.

He was the umpire to whom every dispute was referred and by whose juedgment all parties were willing to abide, for he shaped his course by the infallible principles and straightforward rule of things eternal and of the Divine honor which he regarded in every thought and action.

Though Father Frachon was over eighty years of age when he died, there was to the very last something youthful in his keen interest in the social questions of the day, and above all, in his invincible optimism which kept him in the firm conviction that all would be well, even when his dear France, for which he ever kept a very tender place in his heart, was overwhelmed with war and all the evils it entails. He had a lively sense of humour, and no one enjoyed a joke more than he, or could sustain a playful banter better.

He enjoyed the morning paper, and quickly gleaned its contents, especially all that bore on topics of the day, and he loved to hazard a forecast of the final issue of all subjects of debates. He even enjoyed the "Saint Joseph Lilies" which he commended heartily, and when some curious and mischievous fairy sometimes removed his copy from his room unread, he would make immediate request for another copy to replace it, but he never blamed the culprit. From what

has been said already, it may be seen that Father Frachon was intensely human, though he possessed many of the qualities that are divine. He was ever linked with St. Joseph's in all its departments and relations in bonds of the warmest friendship. Were the writer's eloquence as rich as is the colouring in Fancy's loom, it were all too poor to express the gratitude, the tender affection entertained for him whose saintly memory shall not be soon forgotten.

Yet speaketh still that consecrated life;
The single-hearted, noble, ture and pure,
Which, lifted far above all worldly strife,
Could all but sin so patiently endure.
There was no final sigh nor word of love,
Serenely on our ear the message fell —
His calm transition to the home above,
Was clouded with no shadow of farewell;
His last Lent evening closed with silent prayer,
And then began the songs of endless Easter there.

S.MP.

(Transcribed from St. Joseph's Lilies Vol. 5, No. 1 (June 1916), p. 17-22)

CONGRATULATIONS TENDERED THE PRESIDENT OF ST. MICHAEL'S COLLEGE, REV. H. CARR

On the evening of Monday, June 12th, the graduates of 1922 and the undergraduates of St. Joseph's affiliated College, met in their large reception room to congratulate their revered and esteemed President upon the high honour conferred on him at the special convocation held on the previous Thursday when the honorary degree of Doctor of Laws was bestowed on him by the University of Toronto. It was an occasion of genuine rejoicing. Some musical numbers were effectively rendered by those seeking musical degrees, among whom were Miss Clare Moore, Miss Helen Kramer and Miss Doreen Smith, a congratulatory address was read by Miss Wanola Collins in response to which Father Carr thanked the students for their kind words of him and their hearty appreciation of the honours he had received. He then set forth a most instructive, forceful and eloquent statement of the ends and aims of St. Michael's College, the difficulties it had overcome, the needs it still experienced of great ment to carry on its work as professors in the various branches, of its dearth of funds for building and other purposes, the facilities it now enjoyed in its relations with the great Provincial University, of its unique

position as a Catholic College enjoying the privileges of public laboratories, libraries and open lecture courses, which as an isolated College it would not share. It was, however, in outlining his cherished plans for the future of the College that Father Carr waxed especially eloquent, and his enthusiasm upon this point and his splendid appeal for loyalty in the outgoing graduates of St. Michael's evidently stirred a sympathetic chord to vibration in the hearts of those who were present, for the applause which followed his words was heartfelt and sincere. The staff of St. Michael's and many members of the Community of St. Joseph, as well as several senior pupils of the Academic Department were among the audience and immediately gathered around the learned Doctor to present their compliments personally and to express their regret that he had not gratified their desire to behold him in the crimson splendour of his official robes, and they begged of him this pleasure by extending him an urgent invitation to return in due form at his first opportunity when it was hoped he would address them on some useful and instructive topic which he himself might choose. Father Carr is a very ppular President of his College and a most efficient head of that time-honoured Institution. May his labours bear abundant fruit for many years.

(Transcribed from St. Joseph Lilies, Vol. 11, No. 2, (September 1922) p. 81-82)

REVEREND FATHER E.J. MURRAY, CSB.

Pupils of St. Joseph's Community in Toronto and wherever found throughout the Dominion, were among those who rejoiced with Reverend Father Murray, C.S.B., on the day of his Golden Jubilee. More than one generation remembered the kindly priest whose boyish smile and lithe figure refused to grow old even though the years gathered about him until they filled the golden horn of their reckoning with a full and plenteous ripening.

Jubilee honours were done the devoted priest, when his confreres and the congregation that had always known him, gathered in thanksgiving for the favour of fifty years of his acquaintance and service. Remembrances came to him from far and near and it was with one accord that "the white rose of a blameless life" was declared his due. There is little left for "St. Joseph's Lilies" except to add its glad note to the chorus of congratulations on the attainment of half a century of service in the ranks of the grandest army on earth — the army of the Catholic priesthood.

St. Joseph's has a special claim on Father Murray. Some years ago as Chaplain of the Academy School, he was an ever welcome visitor to class-rooms or chapel. For some seasons past the ser-

vices of Father Murray in this office have been transferred to the Alumnae Association of the College at whose gatherings his presence is a pleasant feature of any occasion. Among the children at the Sacred Heart Orphanage where he now officiates Father Murray is king of every happening and whether ministering to the little ones as their shepherd or listening with pleasure while they entertain him with play or song, he is always their own beloved and all understanding friend, their own dear Father Murray.

It may be that Father Murray's special gifts as a musician are the outstanding element of his make-up that keep him ever young. When the voice sings the heart lilts to its tuning. Music, greatest of arts, has occupied many hours of his priestly life. As organist in St. Basil's Church, he took the singers through the period in which perhaps they had their greatest achievement and as instructor of his much loved art he enriched the teaching staff of St. Michael's College although he has not devoted much time recently in imparting his knowledge to others, his repertoire remains with the gleanings of past years. Many a High Mass has been added in impressiveness when the true tenor of Father Murray was heard in Preface or Gloria. On rare occasions, too, privileged groups have the pleasure of hearing the music of Mozart, or

Gounod produced by the well-versed fingers, or the ballads of Moore or other favorites from the still clear voice of the priest musician.

That many years may be given Father Murray to continue his mission of gentle courtesy and to carry on the work of his priestly office in the city and with the people who have known him from childhood, is the wish of legions of friends. This message joins those offered Father Murray when he stood before the altar he had served so long and faithfully, the imprimatur of "exceptional service" placing its seal upon him on this great day of a life — the Day of Golden Jubilee.

M.L.H.

(Transcribed from St. Joseph's Lilies Vol. 11, No. 2 (September 1922), p. 50-53)

M.L.H. was Miss M.L. Hart, retiring President of St. Joseph's Alumnae Association.

Father Murray's initials are E.F., not E.J. as given.

THE GOLDEN JUBILEE OF OUR REVEREND CHAPLAIN, FATHER McBRADY, C.S.B.

To the Rev. Father McBrady, C.S.B., St. Joseph Lilies extends sincere and heartfelt congratulations on the occasion of the year of his Golden Jubilee.

To live to celebrate the fiftieth anniversary of one's ordination to the Holy priesthood is a sacred privilege accorded to but a few men, yet this is the crowning gift wherewith Heaven has blessed the long life of our revered Chaplain, Rev. Father McBrady, C.S.B., whose Golden Jubilee in the ministry of God we celebrated on May 30th of this year.

Born in Whitby, Ontario, seventy-five years ago, Father McBrady after completing the Grammar School Course in his native town, came as a young lad to St. Michael's College, Toronto, where as a classmate of the late Very Rev. Dean Harris, also a Golden Jubilarian, he spent two years in rhetoric before leaving for the College of the Basilian Fathers in France. There he remained five years, mastering the French language, which to this day he speaks with fluency and charm. It was during these years too that he showed his marked ability in Ancient Classics,

and more than once he was awarded a prize for the excellence of his Latin and Greek verse. But such a versatile mind as his was not satisfied with training in languages alone. Father McBrady also became a proficient scientist and mathematician, so that when in his twenty-first year he returned to Canada in 1869 as a member of the Community of St. Basil, his fellow-religious realized that a very brilliant young teacher had been added to their number. Having completed his theological studies, Father McBrady was ordained to Holy Priesthood in 1874 at Assumption College, Sandwich, Ont., where he was already engaged in teaching and from that time on his activities as a teacher have been divided between Assumption College and St. Michael's, Toronto.

Fifty years as a teacher is surely a remarkable record and even more remarkable still is the fact that Father McBrady is still actively engaged on the College staff, displaying all the energy of body and fertility of mind that he did in his younger days. And like every successful teacher he is still a student, always interested in problems of theology and philosophy, always eager to read all the latest commentaries and views on Ancient or Modern Classics. But it is not alone as a teacher that Father McBrady's name is celebrated. His wonderful gift of oratory has ranked

him among the best preachers in the Dominion. His exquisite choice of words, his well-rounded periods, his clear, convincing tone, for the past fifty years, have never once failed to hold the largest Congregations spell-bound, while even the simplest of his sermons at an early morning Mass has always revealed the same carefulness in preparation and execution, that many a renowned preacher reserves for out-standing occasions alone.

However, it is neither in the capacity of a famed teacher, nor learned scholar, nor even as a renowned preacher that the Sisters and pupils of St. Joseph's Convent have come to know and appreciate Father McBrady's true worth, but as our highly-esteemed and well-beloved Chaplain, who for the past eight years has offered aily, in our Convent Chapel, the Holy Sacrifice of the Mass, fed us with the Living Bread come down from Heaven, and raised the Sacred Host above us in Holy Benediction. Through him, too, each week have the pupils found the forgiveness of Christ, in theSacrament of Penance, and have received beautiful and practical instructions on the life of Our Saviour and His Saints, as well as on the virtues that should adorn the soul of every Christian young woman. Always courteous and obliging, the memory of his kindness and patience will linger long in the hearts of the gradu-

ates of St. Joseph's, and he will always be esteemed by them as a true Father and Friend. Learned and renowned as he is, there is something greater and more precious far that has endeared him to the hearts of all, who have been privileged to know him as we know him, and that is the seal of sanctity that marks him off as a "Man of God". He has leanred many arts and many sciences during his long years of teaching-priesthood, but in one he has excelled more than in all the others, — the inexhaustible Science of the Love of God; for, mindful of the exhortation of his well-beloved St. Paul, his chief study in life has been "to present himself approved unto God." Long centuries ago the Psalmist cried out in yearning of soul, "Give me understanding and I will search Thy law: Yea and I will keep it with my whole heart." So do we think did our dear Chaplain pray in the fervor of youth and so it would seem Almighty God had been pleased to hearken unto his prayer and with the understanding of Himself, He gave unto him all other good gifts in "measure heaped up, pressed down and overflowing." May Heaven continue to bestow upon our revered Jubilarian its greatest blessings of soul and body.

(Transcribed from St. Joseph's Lilies Vol. 13, No. 1 (June 1924), p. 87-89)

REV. FATHER FORSTER

By W.E. Kelly

Published in The Canadian Magazine,
January 1917.

Students in the high school at Simcoe, Ontario, a little more than a quarter of a century ago, will easily recall the dark-haired, brown-eyed freshman, somewhat diminutive in stature, then known as "Frank", who was ushered up from a district school with all the seriousness and application that usually attend the youth similarly favoured from the outstart. That youth is now the Reverend Father Forster, president of Assumption College, in the same town.

The picture is still before us of a boy who seemed always enjoying life to the full, who laughed heartily, played football vigorously, handed in his exercises with scrupulous attention to neatness and developed the provoking capacity of inevitably gaining the highest marks in examinations. Published examination reports seem to indicate that this latter failing pursued him throughout his career as a student.

The first year in a high school lends few opportunities for leadership, and still there was something irresistible about the manner of the beardless boy,

the smallest in the class, and even the wise and dignified members of the second form found themselves yielding to his contentions and views upon matters under dispute. His rapid rise from one important position to another has not taken any of us by surprise. To heart that at the beginning of his professional career and at a time when the rest of us were thinking of settling down to the seriousness of life, he had been appointed head of a Southern States college, was just as might be expected. His recall a few years later to the presidency of his own college in Sandwich, followed as a matter of course. This institution had had a most successful past. Many of its graduates are numbered among the influential men of western Ontario, Michigan, and Ohio. It was generous of these older men, who had added years of valuable experience to all the greatness with which their alma mater had endowed them to look with favour upon the boy president. They really hoped the good work would go on. It was the age of young men, and there was no telling how near earnestness and attention to duty might come to maintaining the prestige begotten of previous success. Less than a decade of years has passed, and the same devoted admirers of former traditions speak with pride of college buildings, almost doubled in extent, of an equipment increasing, multiplying

constantly, of a staff becoming more and more efficient, of a complete reorganization of the curriculum and methods of discipline, of testimonials in the highest form any educational institution can lay claim to, as well as the confidence of its patrons.

It is one of his early friends who stands responsible for the following: "If I were asked to say what is the distinctive characteristic of Frank Forster I should answer an incapacity to admit the existence of an obstacle." Difficulties there may be in abundance, but difficulties exist only to be overcome. If you have a hundred acres of land covered with pine stumps, you have only to remove the stumps to have a farm. No small undertaking you will answer, perhaps, but no man would allow a difficulty to stand between him and the object of his ambition.

I remember an amusing evidence of this disposition in his early school days. A teacher, whose name is sacred, had a hobby. It cost his pupils an immense expenditure of time and energy upon the very uninviting taks of committing to memory long lists of words which were produced as exceptions to certain rules of grammar. Class after class approached this stage in dread and horror, accepted the task under protest, but submitted to the inevitable. There was

absolutely no hope of relief; the venerable man clung to his pet scheme in defiance of all opposition. Frank Forster had seen something of it, and decided upon a private interview. Like Smike, he dared. Not at all baffled by the extreme indifference with which this dignified personage treated his youthful visitor, he held his seat and with calm determination advanced one argument after another until the good man certainly saw his hobby as others saw it. Forever afterward, pupils of that class were liberated from this drudgery.

I am told that experiences much more daring are matters of common occurrence with Father Forster in his present position. All who have taken part in the management of a boarding school profess a readiness to face anything in the ordinary round of difficulties with one single exception — the irrepressible solicitude of the all-wise mother insisting upon relaxations and modifications of the rule in behalf of her much-indulged boy, with the less enthusiastic father pressed into service as an auxiliary. The world has not heard how many boarding-school presidents have proved unequal to the assault. Nor has the world perhaps realized that the oft-deplored relaxation gradually taking hold during the past quarter of a century is due in great measure to the persistent

entreatings of one parent after another, urging every consideration for that "only boy" on earth.

The President of Sandwich has had those parents to deal with also. Their story has been listened to with a patience so untiring and courteous as apparently to guarantee compliance with every request put forward. A long time was necessary to deliver the answer, and it was nothing less than an heroic attempt to reverse for all time to come the parents' views regarding the needs of their precious boy. It was not a matter of refusing consent, much less an honest effort to adjust a present conflict of opinion, but the eradication of an abuse so completely as to prevent its ever appearing again. From Father Forster's viewpoint, no other measure, of course, could be considered.

It is altogether within the range of probability that some day when the Department of Education will have said: "take a chair" to this almost unknown colleague they will soon after discover that a long interview is in prospect, because the caller is there intending nothing less than to convince that distinguished body of the unreasonableness of certain favourite measures which many schools throughout the Province are respecting under protest. Nor need we be surprised to hear soon after that the Superintendent of Education

has come to look upon the aforesaid regulations as provisions which have out-lived their usefulness.

Blessed with a splendid physical constitution, Father Forster is taxing it to the very limit. Equally at home, in the pulpit, conducting a class of higher mathematics, discussing business propositions in tens or hundreds of thousands, enforcing the discipline requisite in a large residential institution, climbing to the highest point of the roof to account for a leakage, inquiring into new schemes for developing the possibilities of the college farm, his round of duties precludes all hope of leisure. There is no day in which he is not engaged in several of these; there is no season when such a novelty as a holiday can be ever dreamed of. I believe it is on record that he was absent one summer vacation on a business trip to Europe. Authorities do not agree how much ground was covered within those few weeks, but it seems generally admitted that sight-seeing was tolerated after business hours. It is only busy men who have any time to spare; this principle must have guided the society in their choice of a general manager in addition to the ever-multiplying duties incumbent upon the head of a large and growing institution.

Readers invited to interest themselves in a career are usually given to inquire about formative influence. To such,

Simcoe high school takes the credit of contributing a year ot two in this instance. No doubt other centres of learning and influence did their share also. But it might be fairly questioned would the result have been very different if neither high school nor college had lent a hand to his education. The history of most men, it is true, depends upon opportunity; but there are few men of achievement for the explanation of whose success we do not look both further back and forward thant to the years spent in institutions of learning. On a large farm a few miles out of town, nine or ten sons were brought up understanding their duty to God and fellowman and knowing from early years the value of habits of industry and faithfulness to duty. They learned how to do everything that had to be done: then attempted many things that had not to be done. Any boy who has held his own with eight or nine keen, vigorous, enterprising brothers will likely meet men in after life with equal assurance and urbanity. All the members of this excellent family and among them a highly esteemed church rector located in this district not many years ago, one after another in their respective callings have won the success which sterling character, ready compliance with duty and practical efficiency alone can secure. A mother gone to her reward, a father whose slower step and diminishing frame record fourscore years and more, did their part and did it well.

(Transcribed from St. Joseph Lilies Vol. 19, No. 1 (June 1930), p. 35-39)

OLD TIMES IN ST. MICHAEL'S

'I see be the papers' as Hennesy would remark in order to stir up Mr. Dooley, that Dr. Charles L. Dana, of New York, the neurologist, in a recent speech, replied generously to this question: Is the American schoolboy overworked and likely to break down because of the tasks imposed upon him by present methods? Dr. Dana says with his hands and his eyebrows up: 'Overworked! He isn't even educated. In the course of thirty years' practice I can remember only one boy who suffered from overwork and he had weak eyes. That was, in fact, his principal complaint. I don't know any group of human beings, unless they are college students, who find themselves less overtaxed.' I believe that his opinion is well founded, particularly when I compare the study and class work of Saint Michael's forty years ago with the easy-going methods of American secular schools and colleges of the present time. We got out of bed at 5:10 in summer and at 5:30 in winter and from that hour until 8:45 p.m. we students were never done. In a week's time we had fifty hours of study and class work, and not a few added ten hours more in the reading room. We had two half holidays of three hours each every week, and a three-quarter holiday on Sunday. We lived in what would now be considered pell-mell fashion, 'spoon fashion and all of us together', as the

old Yankee song has it; we studied in the one study hall, ate in the one dining-room, went to the one chapel, recreated in the one field, and divided into three groups for the dormitories. We swarmed bee-like, with the same fuss and almost the same industry, and certainly the same joy, for boys like to swarm and are all the better for it physically and mentally, if the superiors and commanders are wise.

The result was so unexceptionable that I am sure it would please Dr. Dana. In the seven years of my stay in the college we had only one death and very little sickness, none serious. The discipline was good. In that day there were only three warm rooms in the college, the study hall, the chapel, and the refectory. The food was rough, but plentiful and substantial. On cold nights we wrapped the bedclothes about us like a sleeping bag, and then tied the under sheet about the bag to secure things. We washed in water as cold as Greenland, and it must have been some soap to start a lather under such conditions. But every lad at the end of the year was stronger, healthier, brighter for his training. It just tickled me some in after years to watch this system in full swing at the famous military academy of West Point, with the proper modifications that unlimited means can bring to such a system. West Point has a severer discipline even,

but it is interpreted according to law; whereas ours had the kindly interpretation of Christian charity. Not a doubt but it was a discipline and a method which encouraged students to habits of study, and put an edge on their knowledge.

We were fortunate in our teachers. John Quinlan in rhetoric, could not be surpassed, or William Heenan, in Belles Lettres, or Father Guinane in mathematics. They were teachers that could rouse enthusiasm among their students for study, and many an incident proved that. One night in the reading room a group from Second Latin was engaged in digging up Ovid, very much in the style of labourers opening up a main in frsty ground. To me that that time a Latin poet was something more than dead, he was petrified. What the study of him meant I could not understand. A philosopher, named Caddigan, and surnamed from his height and his stride, the Warhorse, came along and watched our painful efforts at translation. Then he took the book and translated off hand the adventure of Phaethon in driving the chariot of the sun, with such gusto and effect that I said to myself: "Why this is poetry, and Ovid is a poet." From that moment I had no difficulty in getting at the heart of Latin literature, and understanding why it was studied. I read Caesar, Sallust, Virgil, and Tacitus in vacation time, preferring

the essayists because of the resemblance between them and some modern writers in English. We were very much helped by the reading-room and the literary societies, two institutions whose value was then in doubt among the professors and students. There is no doubt now. In the literary society we learned to write, to debate, to withstand the shock of criticism. I never knew that I possessed the fatal gift of fluency, and that I could think and talk standing on my feet before a hostile crowd, until the society waked in me the knowledge of these qualities.

So charmed was my crowd with our powers that we carried on the debates in recreation time, McEvay, Buckley, Feeney, Naughton, and some young Irishmen from Hamilton, discussing for hours and weeks monarchy and democracy, English rule and American liberty, New York against New England, Queen Victoria and Gladstone, Horace and Jeffreys, a veritable stew of topics, in which victory rather than truth was sought. The professors were called in to arbirtrate. Frequently the whole College became interested. When I look back at it now, simple as it all was, I can see what I did not see then, how we must have lived in the very atmosphere of learning and enthusiasm, when thoughtless young fellows could be won to the steady and profitable discussion of important

matters. A very happy custom of the Superior was to invite distinguished people to meet the students in the study hall and to address them from the platform. I call it a happy custom because the world to us was a wonderful place, and the men that had won success in the arena and were carrying on affairs looked to us as stars in the sky. We wondered if such greatness would ever fall upon our shoulders. Archbishop Lynch addressed us often, beginning each talk with a long sigh after the phrase, my dear boys, which we mimicked thereafter. McEvay, one of his successors, sat listening to him, but none of us could see so far into the future. He brought with him once a small, light-haired, genial priest, Father O'Reilly, the author of many books, of which I recall only "The Victims of the Mamertine", and described his achievements to us. How we stared at that happy man! I ask myself now: Do superiors ever get at the full meaning of that contact with a successful man has fro a bright or an ambitious youth? With all their innocence of the world boys are naturally a shrewd lot. They may be conceited enough, but at the same time they know their own value when compared with the man who has already won his spurs in the arena. They feel small beside him, and yet the sight of him, his handshake, his speech of encouragement, rouse in them the desire and the

determination to imitate his labour and to attain to his success. Onthat platform we heard O'Connor Power, a brilliant speaker of the Parnellite group, and we wondered if our crowd would ever produce such an orator. As a matter of fact, it produced a much better one, the late Father Denis Stafford of Washington, a most finished and powerful speaker. The papal delegate to Canada in that day, Bishop Conroy of Ireland, awed and thrilled us by his splendid appearance and his delightful address. But the speaker whose method and appearance most deeply impressed us was the present Bishop of Hamilton, Dr. Dowling. In his youth he might easily have won the prize for good looks, with his abundant and classic hair, his high colour, and flashing eyes; when to those were added a fluent tongue, elegant English and a musical voice, the combination certainly produced the orator. He preached the annual retreat for the boys one year, and gave us three dyas of delightful, pungent, soul-harrowing eloquence, which impressed even the hare-brained and was talked of for many a day, like Father Walsh's noble sermonat the synod. As it must be forty years since that achievement, one may judge the impression that these discourses made on me at all events.

In the little world of the college personality stood out well and exerted great

influence. What with the class studies, the earnest professors, the debating societies, the platform addresses, and the red-hot discussions about them, few students could escape the prevailing enthusiasm. Occasionally an exceptional enthusiast would come along, and then the argument gre torrid with classic argument. When Father McBrady landed in Toronto from a stay in France, I recall that he was announced with bated breath by those privileged to know, and it was foretold in low tones that he would make things hum within twenty-four hours. We looked at him with interest and with suspicion, until he was sent off to Sandwich College to make his debut there. In due time he returned to Toronto and began his long career as a teacher of the classics and a pulpit orator. We all remember Archbishop Ryan's happy description of Archbishop Ireland as"the consecrated blizzard of the Northwest". I would describe Father McBrady in those days as the "classic blizzard of Toronto." If you passed his classroom at the right moment, you might have seen the shades of Horace and Tacitus and Homer in the dim corridor listening with delight to the sonorous translations, criticisms, decorations, amplifications, and praises of their work going on within. If you passed his room at certain hours you would see through the half open door two or three shining

youths transfixed with delight at some vision, and hear like the resounding sea the praises of Virgil and Hazlitt and Newman from a voice that chanted joyfully and reverently his admiration. Some of that enthusiasm passed over to his pupils, and a good deal of it went through the whole house. His strength and his voice and his enthusiasm never failed in all those thirty years. Imagine what an influence such a personality must have exercised in three decades. Quinlan was earnest, Heenan delicate and persuasive, Guinane polished, others more or less successful, but Father McBrady was a cyclone of interest and power.

The outside world had its share of influence upon us, although we were kept as far as possible from its harmful atmosphere. We read "The Globe" and "The Mail" and "The Catholic Review" and "The True Witness" and "The London Tablet". I once shook hands with George Brown, of "The Globe", and thought him an earlier edition of Chauncey Depew. I think it was in 1876 that Piux IX, proclaimed the jubilee, and that the Orangemen of Toronto undertook to shut out public processions of Catholics, marching from one church to another to fulfil the requirements. Just thirty years previous the same situation arose in New York with a variation: The Native-Americans

and Orangemen were to march in procession and to insult and slay Catholics if they got the opportunity, also to burn a few Catholic churches. Archbishop Hughes ordered all Catholics to remain indoors, filled the churches with armed defenders, andrequested the Mayor to protect the city and to force the paraders to keep the peace. Archbishop Lynch, when threatned by the bigots, declared that his people would march as planned, and called upon the authorities to provide the proper protection. As nearly as I remember, the authorities did well. Hundreds of deputy policemen and officers were sworn in, and two lines of these marched on two streets north and south of the Catholic line, and shut out the Orangemen, who did their utmost to get at the Catholics. No serious damage was done, a few people were hut, there was considerable excitement and alarm, and every college boy in Saint Michael's wasimply insane to get down to the battle field and have a few shots at the disturbers. The firmness of Archbishop Lynch and the effective action of the city authorities put an end to the repititions of mob law in Toronto.

There was a pretty scrimmage one night when O'Donovan Rossa came to town to lecture. The Irish singularity of his day was highly objectionable to the Young Britons and they undertook to make the city hot for him; but he left

his train at a crossing the other side of the depot, reached the hall undiscovered, and delivered his speech to an eager audience, while the police and the Young Britons chased one another alternately in the streets between the depot and the hall, much to the joy of the street urchins and placid observers, but greatly to the disgust of householders whose windows were smashed numerously in the merry war.

A different spirit prevailed when the Princess Louise and the Marquis of Lorne made their first official visit to Toronto, and in their round of entertainments landed one day at Saint Joseph's Convent across the way for a reception. The golden-haired Marquis made the usual executive speech in a marked English accent with many ahs and ohs in the middle of sentences; the Princess looked like a rose in the morning, stately and fresh and handsome, and spoke English somewhat in the New York style; we shook hands with her and the Marquis neatly, and we wondered at the excessive accent of Lady MacNamara, her attendant, which went a long way beyond Lord Dundreary; but for us collegians the star of the occasion was the girl who read the address to royalty and its consort, a bit of a girl, whoc actually walked out on a floor as slippery as ice with waxing, and on heels the size of a

nickel, and made three low bows to the officials, and three more at the end of her address, and then slid back to place without turning a hair or a somersault! Some acrobat, was our comment in the slang of that period.

A whole week was devoted to entertaining the Princess and the Marquis, and the illuminations nightly were very fine. They got two of us into trouble, Lawlor and myself. Lawlor arrived late in the week, and asked permission to go to the city one night and see the illuminations. Father Vincent granted the permission provided he could get a Master to accomapny him. He had no trouble in getting me, and after a glimpse at the illuminations we found two seats in the very middle of the Adelaide Street opera house, where a famous play of the period, "The Danites", with McKee Rankin in the leading role, was drawing large audiences. The manager of the opera house at that period was a very popular and beloved lady in Toronto, Mrs. Charlotte Morrison. I mention her name because years later I met one of her sisters, who had become a Catholic, a Mrs. Peters, still living, still acting at the age of seventy-six, whose family are also Catholics. Well, to come back to our story, it was late when we returned to the College, and the light in the Director's room, Father Brennan, looked ominous. We climbed a fence to get at a side door, tore our hands and

our trousers and our temper badly in the effort, stole around on tiptoe to get Lawlor a bed somewhere, and were in the midst of our whispered tribulations, when Father Brennan came out into the corridor and called me by name. "How did you get in?" said he. "By the back door", I answered. "Lucky I heard you then", said he, "for I was told to wait up for you, and I'd have waited here half the night if I hadn't heard you. Good-night." And we two in the darkness of the upper corridor, with cut hands, torn trousers, and bitter hearts, fell into each other's arms and laughed in silence.

In that same year, but in the winter, the famous orator, Wendell Phillips, gve gave all Toronto, both Protestant and Catholics, quite a shock by lecturing in Shaftesbury Hall, under the auspices of the Y.M.C.A., on "Daniel O'Connell". The Catholics could not understand why any non-Catholic in Toronto of that day should want to hear any more about Daniel than he could help, or why the Y.M.C.A. sould be doing what Catholics had not even thought of doing. Nevertheless, there were the event, the men and the subject. I heard long years afterwards how it all happened. Wendell Phillips had been invited to lecture, had accepted, but did not mention his subject. At the moment of advertising

the lecture the committee discovered the omission and telegraphed to Phillips for the title of his lecture; the orator telegraphed back, "Daniel O'Connell"; the committee asked for another subject, and received the laconic reply, "Daniel O'Connell or nothing". They deserve to be complimented for their courage in accepting the subject. Wendell Phillips knew nothing about the temper of Toronto at that day, but the committee did. In the whole world I think only Belfast could beat it for its pro-British, anti-Catholic, anti-American, anti-Irish, anti-everything spirit. Nevertheless, the house was packed to welcome Wendell Phillips, Chief Justice Moss introudced him in silvery and eloquent language, which did full justice to the cause of Ireland, the glory of O'Connell, and the affection of Phillips for the man that had refused a contribution from Southern slaveholders to the Irish cause. Long ago I wrote up the orator's triumph that night for an American magazine. Nothing in his long and distinguished career shed light upon the powers of Wendell Phillips as that oration before that half hostile, wholly unsympathetic audience. They cheered him at the end. Right in front of the Saint Michael's contingent which had McEvay and Conroy among them, sat Mr. Patrick Boyle, editor of the "Irish-Canadian", a tall,2 good-looking, somewhat sedate journalist who kept his mouth shut most of the time

and opened it only with decorum. While Phillips was delivering his favous arraignment of the penal laws, so ferociously conceived and so awfully executed by English rule in Ireland, Patrick Boyle had his hand over his mouth and in a whisper cursed and swore every oath and malediction known to the English tongue, and the Irish for that matter. I have ever since held his memory in respect for that natural display of feeling. The human being that could hear Wendell Phillips' cold-blooded precise, minute, and frightful description of the penal laws in Ireland, and not burst into maledictions, would be unworthy of his nature.

It is easy to see that we had good times in Saint Michael's in the old days. The discipline sounded much more severe than it worked itself out in daily life. It was the old French system of espionage, which had many fine points, but it was modified by the new conditions and generously interpreted by Father Vincent and his staff, so that only the wilder spirits found it irritating. Its most vigorous exponent was not too harsh in its enforcement, and therefore we enjoyed ourselves pretty much as decent youth does the world over.

New York, 1914. JOHN TALBOT SMITH

(Transcribed from the St. Joseph Lilies Vol. 2, No. 4 (March 1914), p. 41-49)

REVEREND VINCENT J. MURPHY, C.S.B.

by Reverend M.V. Kelly, C.S.B.

A student of rare ability, leading his class, imbued with an earnest, unostentatious piety, studious, dutiful, even beyond the wishes of the most exacting, attractive in appearance, and still more winning in disposition, modest, genial, courteous, excelling on the athletic field no less than in the class-room, — such he was throughout the years of youth, growth and formation.

A priest, a religious, scrupulously devoted to every duty imposed by his calling, zealous, fervent and edifying, declining no task however tedious, shirking no responsibility however onerous, gracious and deferential to the opinions and wishes of others, — thus was his career begun.

Add to all this a competency which seemed to guarantee success in everything undertaken. Succeeding years showed the teacher whose pupils achieved the best results, the organizer whose baseball or football team always seemed to win, later the financier entrusted with the temporal interests of his college, and evincing a rare efficiency which apparently took little time to acquire, finally the preacher possessed

of all the gifts required to make a great pulpit orator.

Of the future nothing was too much to expect, — great responsibilities to be assumed, great results to be achieved in the highest causes, influence for good, far-reaching and always more irresistible. No position of authority or power would apparently be beyond the capacity of this richly endowed and ever faithful worker in the Master's vineyard.

But an all-ruling Providence, whose ways are so often mysterious, would have it otherwise. God would be served in another and higher way. He has no need of our achievements. What are all our gifts, our efforts, our successes to Him whose power knows no limit? Through unspeakable kindness He will condescend to make use of us, almost to seem to have need of us, and with many gratifying results will bless our humble efforts. But we must not forget that all this is merely condescension to our weakness. What He looks for above all is a faithfulness to His wishes, a willingness to bear whatever He sends us, a resignation of ourselves and of everything we prize, into His Fatherly hands.

In response to a call such as this, Father Vincent Murphy was to spend the greater part of his last fifteen years.

In the midst of his most devoted efforts and while still in the prime of life, the continuous strain proved too much for his physical strength. Owing to a loss of health, never to be regained, a spirity of activity, of zeal, of enthusiasm for duty had to yield to a spirit of patience and of submission to the most harrowing experiences. Gradually, more and more was exacted of him. Succeeding years brought new troubles or aggravated those already long-endured. A Father in heaven was asking for greater and greater sacrifices.

Almost might it be said that his acquiescence was complete. How generously he would have given a long life of unbroken service and toil in the daily recurring duties of a fervent priest and religious. All would have been a labour of love. Instead he was deprived of all. First health, then every thought of accomplishing cherished purposes, all hope of ministering to souls, every prospect of preaching God's word to them. The same loss of strength which made work an impossibility called him from every form of relaxation, until eventually, even his confreres, the members of a devoted family, the love of a surviving father and mother, offered but little relief and scarcely served to mitigate the sufferings of a never-ceasing struggle.

There was nothing left but life, and as he had long since surrendered every prize that this world had to offer, death had no terrors for him. Everything had been given to God and he had only to await the hour when it would be God's turn to recognize the sacrifices so generously offered in obedience to His holy will.

In what consisted his life-work? The world would dwell with admiration upon those earlier years, replete with energy, so readily expended and so wisely and effectively directed. Nor shall we be disposed to discount the world's estimate as we recall the many things accomplished during that period. The world, however, would take little account of the years that followed. Only God and His angels know of the harvest of souls gathered in when it was not longer his to act, but to bear and to bear heroically. By the Cross, the Saviour of Mankind opened heaven to all; by carrying the Cross and following Him, this faithful disciple fulfilled his mission on earth.

(Transcribed from St. Joseph Lilies Vol. 22, No. 1 (June 1933), p. 34-36)

A TRIBUTE TO REV. ROBERT W. McBRADY, C.S.B.

by

Sister M. St. John, C.S.J.

In the death of Rev. Father McBrady, C.S.B., which occurred on May 4th at St. Michael's College, the Sisters of St. Joseph of Toronto have lost a dear and devoted friend and one who for more than twelve years was the well-beloved chaplain of the Mother House of the Community.

The exemplary life and work of the late Father McBrady are well known to many of the readers of St. Joseph Lilies. The daily newspapers and the Catholic weeklies have already published detailed accounts of his achievements as priest and scholar, but we feel that the annals of the Sisters of St. Joseph would be incomplete and that future pupils and Alumnae of St. Joseph's Convent would be deprived of the record of an outstanding life and personage, did not St. Joseph Lilies pay its tribute to him, who for so many years was so closely connected with the Community and School.

Robert McBrady was born near Whitby, Ont., on January 24, 1848, the eldest son of an old pioneer family of Ontario. He received his elementary schooling in

the district school and then was sent by his parents to St. Michael's College to begin that long course of studies in the English and Ancient Classics, of which he was to become in later years so proficient a scholar and able a master. Many a prize the brilliant young student won for his polished Latin verses and perfect Greek hexameters, and in later years there were few of his acquaintances in banquet hall or University lecture room who could match him in apt quotations from the great Masters of Greek and Latin prose or poetry. In 1865, his parents, anxious to give him every advantage, sent him to France in the company of Rev. Father Soulerin, who was returning to his native land as Superior-General of the Basilians, and it was there that he entered the Novitiate of the Basilian Community and laid the groundwork of that solid religious spirit which was to characterize his every word and action for the next seventy years. It was also during these years in France that he acquired that perfect mastery of the French language which made him not only a charming conversationalist, but also one of the foremost French pulpit orators of his day; and one of the greatest delights that one derived from personal acquaintance with Father McBrady was to listen to his interesting reminiscences of the happy days spent in France, whether during school term or

in the long vacation. All his life he retained his love for the French language, as a glance at his library of spiritual books testified.

The outbreak of the Franco-Prussian war necessitated his return to Canada, and it may be of interest to our readers to know that he had as companion on this voyage the late Mr. and Mrs. Remy Elmsley, who were coming on their honeymoon to Toronto, where Mr. Elmsley's father, the late Captain Elmsley, was already living on Clover Hill, the great benefactor and kind friend of the first Sisters of St. Joseph. On his return to Canada, Father McBrady was placed on the staff of Assumption College, Sandwich, where he was later ordained to the priesthood in 1874. For the next thirty-five years, his time and energies were given to the duties of the classroom and to preaching sermons in English and French, for which he was in constant demand because of his remarkable fluency, rare culture and deep spirituality, all of which combined to make him the most forcible, brilliant, polished speaker of his generation, another Bossuet in his own land. As a teacher of Classics, he was unsurpassed, for all his life he continued to be a keen, intelligent, critical student of Latin and Greek, and succeeded in imparting to his students a real love and appreciation of classical literature, the old cultural studies, which it was one of the greatest

regrets of his old age to see giving place to the so-called more practical popular sciences. But great teacher and preacher and scholar as he was, we would be doing him scant justice did we emphasize these to the neglect of his priesthood and religious life, for Father McBrady was above all things else a priestly priest and a model religious. Underneath a dignified reserve, there lay a deeply spiritual nature, an intense love for Jesus Christ and His Blessed Mother and a kindly sympathetic charity towards his fellow men.

For six years Father McBrady was Superior of Assumption College, Sandwich, and for three years of St. Michael's College, Toronto. In 1916, when Father Fracnon, his confrere in religion and the Chaplain of St. Joseph's Convent for over thirty years, was taken ill and died, Father McBrady was appointed to replace him as Convent Chaplain, a charge which he fulfilled faithfully and devotedly for nearly sixteen years. Day in and day out, in fair weather and foul, six-thirty a.m. found him at the altar, active, alert, fervent, offering the Holy Sacrifice, giving Holy Communion to one hundred and fifty nuns and almost as many boarders, giving Bnediction of the Blessed Sacrament, two or three times a week, hearing the boarders' confessions and giving a weekly instruction to the assembled school, and in addition lecturing to the University

students of St. Michael's College, and giving a course in Theology to the Basilian scholastics. When one recalls that during this period of amazing activity, Father McBrady was fast approaching his eightieth year, one marvels at the vigour of body and mind and strength of soul that could face undaunted a routine of duties such as younger men might well have shrunk from. But never was he heard to complain; virile, mortified, holy, he retrenched naught of what he had given to God on the first day of consecration to His service. Nor did he labour in vain. Archbishops, prelates, priests, men of every profession and rank in life today revere the memory of this teacher and preacher, who influenced their lives by word and example. For as he taught others, so did he do himself; if he urged men to be devout to Mother Mary, it was because he loved her dearly himself; if he pleaded for trust and confidence in the Heart of Jesus, it was because he, himself, had sounded that Heart's depths, and had found therein his comfort and his peace; true to the teaching of St. Paul, whom he so greatly admired, whatsoever things were true, whatsoever modest, whatsoever just, whastoever of good report, these did he think on, these did he do.

Robert McBrady, true priest, worthy Basilian, soul-stirring orator, unforgetable teacher, eminent scholar, kindly

gentleman and generous friend has gone to his eternal Home. He has run the race, he has finished the course, and who can measure the reward? If throughout the four score years and eight that led to the heavenly goal, praise and recognition came his way, they came unsought, for he had but one aim in his long and beautiful life —

"Straight on towards Heaven to press
with single bent
To know and love my God and then to
die content."

(Transcribed from St. Joseph Lilies Vol. XXV, No. 1 (June 1936) p. 57-59)

FABRUM SEMPER

(A Hymn to St. Joseph)

Fabrum semper habeo
In honore debito
Laboris enim probitas
Non eget suo reddito.

Serra haud sinistra est
Cedri lignum dividens
Par instrumentum perforans
Quod spectat voltus subridens.

Omne stipitis genus sic
Secanti pulchre annuit
Qui canendo operis
Sibi onus minuit.

Haec diu arte faciens
Sum opus manu dirigit,
Fundentis mallei ictibus
Secuturae agger diffugit.

Horas implet gaudio
Augetque prisco munere
Quae juste sentit, haec ego
Ex vitae coepto itinere.

Non crescit metus ast amor
Illius digni hominis,
Cur fabrum tantum diligo,
Tu scis Aeterne Domine.

Rev. J. Kennedy, C.S.B.

(Transcribed from St. Joseph Lilies
Vol. XXV, No. 1 (June 1936), p. 60)

A SURVEY

A new General Council will be elected this summer. It can be taken for granted that new men now otherwise engaged will be elected. Of the retiring members some will not be able to replace their successors in the positions those successors are now filling. Again, the Community is growing and the work of the General Council must also grow with the result that individual members will be able to give less and less aid to local houses.

The Superior General should have a Secretary.

The Scholasticate is without a professional staff. This ought to be provided in the next six years. Five men will be required besides the Superior and the spiritual director, a professor of dogma, a professor of moral, a professor of scripture, a professor of Canon Law and a professor of pedagogy. The latter might make unnecessary enrollment in the College of Education and ensure an annual inspection of each school under our administration. The aim of the Community should be to keep in the Scholasticate all our theologians for the entire four years, with no burdens foreign to the theological course except possibly a course of pedagogy

running over the four years. The honor students, except a few in the philosophy course should be in the Scholasticate. The pass course students required for discipline might be distributed in the colleges according to need and the rest of them should be in the Scholasticate. The colleges, apart from surveillance, should be staffed with priests.

In all our colleges we are shorthanded and in most of the parishes. Our shortages now:

The General Council, a secretary	1	priest
The Scholasticate	4	"
St. Michael's College	8	"
Assumption College	6	"
Owen Sound	1	"
Sandwich Parish	1	"
Holy Rosary Parish	1	"
Houston, Parish and College	2	"
Total shortage	24	"

Approaching additions:

September, 1928 (incl. grad.)	9	priests
1929	4	
1930	2	
1931	8	
1932	8	
1933	10	
1934	10	
Total, at most,	51	priests

Allowance for yearly wastage, 4 priests	24
Allowance for graduate studies	4
Demanded for expansion of our hourses, 4 priest per year	24

The estimate made above shows that at the end of six years the Community will be short 25 priests, that is to say just as short of men as it is today, if we undertake no new work.

New works are projected, however, and all seem good:

Rochester has been started with five men.

A Central College is proposed for Detroit with an initial staff of four men.

A new parish in Detroit is urged and it would naturally call for at least three priests at the end of a year.

A new foundation in Toronto consisting of a high school seems to be a pressing need just now. The Ordinary is well disposed. St. Michael's junior school is taxed to the limit. Additional high school students must be provided for by us or by others.

Rochester has now five men and in the next six years this number ought to be increased to 15.

The central college in Detroit calls for four men immediately and if it is successful it ought ot have fifteen at the end of six years.

The new parish urged for Detroit would call for four men within six years.

The new high school in Toronto would call for ten men within the same time.

Roughly 40 men would be required for new openings within six years.

Our shortage in six years based on the above estimates will be 65 men.

Can we make any expansion now?

Here are some Jesuit principles:

1. Take no new work that you have no qualified superior and qualified staff for.

2. Take no new work that will cripple present works.

3. Take no new work that does not assure adequate support for its staff and provide a net to educate successors sufficient to carry on.

4. Take no new work without assured prospect of perpetuity.

5. Take no new work with continuing obligations attached.

6. Take no new work, exceptly a strictly internal one, that taxes the resources of existing houses or the general revenues of the Congregation.

7. Take no new work that injuriously affects the position of existing houses.

8. Take no new work without a careful study of the project.

9. Take no new work without a very definite contract.

10. Never withdraw from any work undertaken without the express authorization of the General Chapter.

As to the Detroit project: Have we men qualified for it? Have we a suprior for it? Are they qualified?

Lessons learned by venture at Rochester: Teaching inefficient; school management lacking; discipline weak.

(Transcribed from the copy in the General Archives of the Basilian Fathers. Unsigned, but probably the work of Father Francis Forster before the 1928 General Chapter)

HOLY ROSARY PARISH
notes prepared by
Father Robert Scollard for Mr. George Dawson, 1963

1892-1893 During this year Father John B. Collins (1853-1920) was Master of Novices and Father Michael P. Christian (1859-1934) was his assistant. The chapel of St. Basil's Novitiate was probably used for Sunday Mass by the Catholics who lived in the neighborhood but they were still members of St. Basil's Parish. No Baptisms, Funerals or Weddings are recorded during this year.

1893-1902 During these years Father Jean J.M. Aboulin (1841-1931) was Master of Novices. The chapel of St. Basil's Novitiate was used for Masses said for the Catholics who lived in the neighborhood. Baptisms were held there with the first entry in the register being: "September 24, 1893 was baptized Mary Elizabeth, born the 1st inst. of the lawful marriage of Thos. Graham and Mary Ann Hendrick. Sponsors, Harry Graham and Nellie Hendrick. T.J. Hayes, C.S.B.". An earlier baptism has been recorded on the fly leaf of the register: "May 7th, 1893, was baptized Valley H., born April 14 inst. of the

lawful marriage of John Paxton and Margaret Hendrick, Sponsors John M. and Mary Hendrick. T.J. Heydon, CSB."

There were four Baptisms in the Calendar year of 1893; eight in each of 1894 and 1895; ten in 1896; eleven in 1897; nine in 1898; six in 1899; eight in 1900; twelve in 1901; and thirteen in 1902.

During these years Funerals and Marriages were held elsewhere, probably at St. Basil's Church which does record weddings from people living in York County who had children baptized at Holy Rosary Chapel.

The priests in charge of the people were: Father Thomas J. Hayes (1861-1928) for 1893-94; Father Thomas J. Heydon (1857-1935) for 1894-95; Father Peter O'Donohue (1846-1915) for 1895-99; Father Jean J.M. Aboulin from September to December 1899; Father James F. Player (1870-1931) from January to August 1901; and Father Michael V. Kelly (1863-1942) during 1901-02.

<u>1902-1903</u> Father Jean J.M. Aboulin continued in charge of St. Basil's Novitiate and Father Patrick J. Ryan (1840-1917) looked after the people of Holy Rosary. The first entries in the register of funerals are: "June 21, 1902, was buried, William Young, husband

of Catherine Simpson, who died on the 19th inst. fortified by the sacraments of Holy Church. J.J.M. Aboulin, CSB". "Dec. 5, 1902, was buried Thomas Johnson of Brachondale age 54 years. P. Ryan, CSB".

1903-1908 Father Patrick continued in charge of the people of Holy Rosary. The first entry in the marriage register is: "November 4th, 1903, I the undersigned united in the holy bonds of matrimony, after three calls, James Roach of the City of Toronto, son of Wm. Roach and Mary Bulger, and Ellen Fitzpatrick, Fairbank, daughter of Edward Fitzpatrick and Margaret O'Hara. Witnesses were Thomas Roach and Therese Fitzpatrick, brother and sister of the Bridegroom and Bride. P. Ryan, CSB" On November 25, 1903, a double wedding is recorded: Frederick Row, Toronto, and Mary Toner, Toronto; and Patrick Mullrooney, Bracondale, and Lillian Hendrick, Bracondale.

In 1904 there were six marriages and two funerals; 1905, five marriages and two funerals; 1906, three weddings and two funerals; 1907, three marriages and one funeral; 1908, two marriages and two funerals.

1908-1911 During these years the priests at Holy Rosary had temporary charge of St. Monica's Parish and regular

charge of St. John's Parish, Weston, and of St. Clare's Parish, then known as the Earlscourt Mission. Holy Rosary Parish was relieved of the care of St. John's, Weston, in 1911. St. Clare's was attended during 1912 with the last Baptism recorded for the Earlscourt Mission being dated January 12, 1913.

The Archdiocese of Toronto purchased from St. Michael's College the site of the present church and school during these years.

During these years Father James Player and Father John R. Teefy (1848-1911) were in charge of Holy Rosary Parish. Both had been on the staff of St. Basil's Novitiate prior to 1908 and both were in poor health. Father Teefy, as the senior, was called pastor and looked after Holy Rosary. Father Player, with the help of priests from St. Michael's College, looked after the Mission Parishes.

1911-1922 Father James Player was made canonical pastor of Holy Rosary Parish. It is likely that he was the second pastor, with Father Teefy being the first. Father Michael Christian was assistant 1910-1916 and 1917-1922 on a part time basis because he was also on the staff of St. Basil's Novitiate. Father Peter O'Donohue was also there 1911-1914.

1922-1924 Father Vincent J. Murphy (1877-1933) was pastor and Father Michael Christian was his assistant.

1924-1928 Father Michael Oliver was pastor with Father Michael Christian as his assistant in 1924-25. Father Wilfrid Sharpe, Master of Novices at St. Basil's Novitiate, acted as an assistant during the years 1925-1927. Father Thomas Roach (1873-1936) was assistant during 1927-28.

1928-1930 Father Daniel Forestell was pastor and Father Michael Christian was assistant. Father James Player was living at St. Basil's Novitiate and rendered occasional help in the measure that his health allowed.

1930-1934 Father Michael Oliver had his second term as pastor. Father Michael Christian continued as assistant, but ill health and age reduced his activities. Father Stanley Lynch was assistant for some months in 1930-31; Father Emil Plourde (1879-1934), in 1931-34; and Father John J. Sullivan in 1933-34.

1934-1936 Father William Roach (1875-1961) was pastor with Fathers Gerard Todd and Simon Perdue being his assistants. Father Floyd Crowley (1902-1956) was an assistant in 1935-36.

1936-1942 Father Wilfrid Sharpe was appointed pastor. During these years Father Simon Perdue was an assistant. Father Francis Lyons was an assistant in 1936-40 and Father John Sullivan in 1940-42.

1942-1946 Father Michael Oliver returned for a third term as pastor. Father John Sullivan was an assistant during these four years; Father Perdue during 1942-43 and Father Francis Lyons, 1943-46.

1946-1955 Father Thomas A. MacDonald became pastor. He built the rectory in 1950 and during his pastorate completed the church structure with the exception of the twoer.

Father Edward Allor was assistant, 1946-1954; Father Robert Lowrey, 1946-49; Father James Martin, 1949-52; Father Francis Lyons, 1946-50; Father Lawrence Lacey, 1950-55; and Father Robert Whyte, 1952-55.

1955-1961 Father Rudolph S. Diemer was pastor. He built the parish hall in 1961. His assistants were: Father Daniel Forestell, 1955-58; Father James Martin, 1955-59; Father Robert Whyte, September to December 1955; Father Goerge Beaune, January to July 1956; Father John T. Kelly, 1956-61; Father

Clifford Crowley, 1958-61; Father Raymond Jackson, 1959-60; Father Francis Ruth (1902-1964), 1960-61; and Father Vincent Kennedy was in residence, 1956-61.

1961-1964 Father Vincent Thomson became pastor in 1961. He had for assistants: Father John T. Kelly, 1961-1963; Father George Silvester, 1963-64; Father Gerald Anglin, 1961- ; Father Murray Bannon, 1963- ; Father Francis Orsini, 1961-62; Father Francis Ruth, 1961-62; Father Vincent Kennedy, 1961-1962; and Father Brian Inglis, 1962-63.

(Transcribed from the compiler's manuscript. This outline was used as a guide by Mr. George Dawson in the writing of the History of Holy Rosary Parish which he published serially in The Parishioner.)

Basilian House of Studies, 161
Windsor, November 28, 1964

Assumption University
Windsor, Ontario.
December 6, 1964.

Dear Father Scollard:

On Saturday, November 28th, 1964, at 1:30 p.m. on the occasion of the Moderators' Meeting at Assumption High School, Father J.C. Wey, C.S.B., Superior General, blessed the corner stone of the Basilian House of Studies being built at Assumption University, located on West Riverside Drive next to Villa Maria. Among the priests present were Fathers F.A. Orsini, K.J. Kirley, A.P. Lococo, J.J. Collins, E.A. Heyck, G.W. Kosicki, C.W. Leland, J.B. Courtney, J.J. Abend, A.R. Gaelens, T.B. Mailloux, J.A. Miller, P.M. James, J.J. Bowie, D.C. Foy, J.G. Penny, and W.S. Canning, form the Moderators' Meeting. Among the visiting priests were Fathers D.J. Mulvihill, N.J. Ruth, J.F. Callaghan, E.A. Roberts, J.R. Dougherty, The scholastics from Assumption University were present. The architect, Robert Langlois; the contractor, Mr. Odette; the foreman, John Normandeau was also present.

Father Wey gave a homily on the occasion pointing out that buildings are an essential part of the Church and prayed

that they would be used to form and grow Christians fully committed. Then he blessed the stone and John Normandeau took a picture.

The stone contained a copper box with some memorable articles: the 1964 Basilian Annals, some medals and coins commemorating the year 1964, and an account of the development of the building by Father E.A. Roberts.

The day itself was very rainy — we thought of postponing the blessing but the building was closed in enough that everybody was inside. The visitors were given a tour around — most of the areas were recognizable.

By this Saturday (Dec. 5) the partitions are up in the lower floor.

Sincerely

G.W. Kosicki, CSB

(Transcribed from the original in the General Archives of the Basilian Fathers. Letter written by Father G.W. Kosicki in response to a request from Father Robert Scollard)

2990 Riverside Drive West
Windsor, Ontario.
June 9, 1965.

Dear Father Scollard:

This is the brief history you requested in regard to our move. If more details are needed, please let me know. I'll do my best to recall thes happy and hectic hours.

In Christ,

Rick Killaire, C.S.B.

A BRIEF DIARY OF THE MOVE AT WINDSOR

Monday, May 31, the Feast of the Queenship of Mary, was moving day for the scholastics at Windsor. At approximately 9:00 a.m., the grand exodus began. Murray Hiebert was responsible for coordinating the move. Although the distance between Saint Basil's Hall on the campus and the new House of Studies is a small one, the complications of some sixteen inexperienced movers and the articles to be moved could have been great. We were fortunate that so much went so well in regards to the move. Each area of the move had its own supervisor so that things would run as smoothly

asqpossible. Some of the more important aspects will be noted here. Perhaps the largest and the most difficult object that was moved was the piano. This challenge was bravel met and was overcome. Murray had rented a truck for the day's tasks and had borrowed a lift from the University of Windsor to facilitate the loading of the truck. All went well in the first load. To accompany the piano on its brief journey, the prie-dieus and chairs from the old house were then loaded. The Sacristy and Chapel goods were the first to be transported to 2990 Riverside Drive West. Father Pazik, the sacristan at Assumption University, had kindly loaned some very necessary articles for our use at the new house. The altar from the old chapel at Saint Basil's Hall was moved also. It is significant that this altar had been made by scholastics a few years ago and now rests here at the new House of Studies. Most of the furnishings at the old house were left behind for the use of Canterbury College which will use the building as an on-campus residence.

The day was truly an exciting and interesting one for all concerned. As is most fitting, the move was ended with the First Mass to be offered in the scholastics' new residence. Father G.W. Kosicki was thecelebrant of the Mass and Norman Rheaume was the server.

Among the guests were representatives from St. Basil's Seminary, Toronto, Fathers W.H. Principe and L.R. Sands; and from Assumption University, Fathers D.J. Mulvihill, J.F. Callaghan, A.J. Weiler, J.R. Dougherty, E.A. Roberts and D.A. Maloney. Also present were Mr. and Mrs. Robert Langlois. Mr. Langlois is the architect of the new residence. Mr. John Normandeau, the foreman for Eastern Construction, was also present. Unfortunately, Father Bohdan Kosicki, Father George Kosicki's brother from Detroit, was not able to attend. Father Bohdan most kindly donated a life-sized, hand carved crucifix which now rests behind the altar in the chapel. Father Kosicki spent over a year in carving the corpus. This excellent piece of work is highly appreciated by everyone. It is fitting that such a beautiful art piece should be used, although temporarily, in the chapel. Mr. Yosef Drenters, the artist commissioned to prepare the chapel, has not as yet completed his work. After the Mass, we had a small house-warming party, thanks to Father Roland Janisse.

We scholastics at the new House of Studies cannot properly express our thanks and appreication to all responsible for this beautiful structure. Special mention of thanks must go to the Basilian Fathers of Assumption University for all their kindnesses. We

hope that we will be worthy of all their sacrifices and those of the whole Community. The building itself is a shell and it is up to us, its members, to give it life. With God's help, we will.

F.J. Killaire, C.S.B.

N.B. The residence wing was blessed after Mass on Monday, May 31, and was dedicated to Our Lady of the Assumption. The chapel will be blessed at a later date. The scholastics present were: Dan Vernelli, Dave Armstrong, Dave Wing, Grant O'Connor, Murray Hiebert, Rick Killaire, Tom Murphy, Kevin Doran, Gerry Van Lare, Mike Newton, John Fisher, Norm Rheaume, Jim Kehoe, Art Kroker, Doug Drouillard, Jack Julien.

(Transcribed from the original in the General Archives of the Basilian Fathers. Father Robert Scollard had written to Father Goerge Kosicki for an account of the transfer and Mr. Killaire was delegated to write the letter)

REVEREND FREDERICK DANIEL MEADER, CSB

On October 6th the Master called another labourer to receive his hire in the person of the Reverend Frederick Daniel Meader. He had been in poor health for about a year, his condition having been at times serious, but in view of his youth and energy, never grave, much less hopeless, so that the end finally came with startling suddeness. In his death the staff of St. Michael's College has lost one of its most capable and experienced members, and the Congregation of St. Basil one of its most devoted priests.

Father Meader was born in South Bend, Indiana, in 1880. While he was still young the family moved to Orillia, Ontario, where he received his secondary education, and where he subsequently taught in the Separate School. Later he came to the University of Toronto and enrolled in Mathematics and Physics, from which course he graduated with first class honours in 1905. He then accepted a position on the staff of the University, which he gave up in 1906 to enter the Novitiate of the Congregation of St. Basil. At the conclusion of his year of Novitiate he began his associations with St. Michael's College, which, with an intermission of two years, remained unbroken during the remainder of

his life. In 1911 he was ordained priest and appointed Professor of Ethics and Religious Knowledge. In 1914 he became Registrar and two years later the office of Bursar was added to his list of duties. In 1921 he was appointed Superior of St. Thomas College, Chatham, New Brunswick, where he remained in charge until the Basilians withdrew in 1923, when he returned to St. Michael's.

Father Meader had splendid gifts both as a man and as a priest. His amazing industry has been the subject of admiration and praise, and there is much truth in the remark once made that he always did the work of two men. This was true of him as a young student, when he worked to defray the expenses of attending High School and University. It was true of him in St. Michael's, where he not only had the dtudies of a professor, but also those of Bursar and Registrar. It was true of him in Chatham, N.B., where he was both Superior and Bursar.

Whilst discharging these administrative duties he found time to do a tremendous amount of reading, which enabled him to keep thoroughly in touch with current literature in Moral Philosophy, which he taught, and his students have often borne witness to the thoroughness with which his lectures were prepared, and the amount of erudition which he displayed.

I should like above all to stress the zeal with which he performed his priestly offices. It is indeed another tribute to his amazing industry that he found time to act a Confessor and Director to the students, as well as to the inmates of the Mercer and Good Shepherd. But to him this work was a labour of love and a recreation. I remember how he demurred when on one occasion an effort was made to ligthen his burden by relieving him of the duty of hearing confessions outside the College. He loved this priestly work and begged permission to continue it. It is little wonder, therefore, that he was loved by his penitents, and that he exercised a great influence over those who came to him for spiritual guidance. In this connection it might be pointed out that in the two years during which he was at Chatham he sent nine young men to the Novitiate. It is likewise worthy of note that during the enforced rest which preceded his last acute attack, what distressed him most was the doctor's order that he should not celebrate Mass, and it is a tribute to his zeal, if not to his prudence, that he did not always obey.

Father Meader will be missed by his students, who admired his industry and his learning. He will be missed by his penitents, who loved him for his kindness. He will be missed by the members of his family, to whom he was

tenderly devoted. He will be missed by the members of the Congregation of St. Basil, to whom he was endeared by his gentleness, his quiet humour, and especially his charity. Indeed his confreres have repeatedly borne witness to the fact that they never heard him say one unkind word about another.

E.J. McCorkell, C.S.B., M.A.

(Transcribed from St. Joseph Lilies Vol. XIII, No. 3 (December 1924) p. 44-47)

PRINCETON UNIVERSITY
Princeton, New Jersey

26 Linden Lane
Princeton, N.J.

January 16,1958

Dear Father Garvey:

How fortunate you are to have such a bishop! I read his remarks at the Affiliation Ceremonies with great admiration. Assumption University is history making!

With my love,

As ever yours

Jacques.

My respectful greetings to Reverend Father LeBel.

(Transcribed from the copy in the General Archives of the Basilian Fathers)

THE TRAIL

On March 7th, 1879, my parents told me that precisely at 3 a.m. in the City of Armagh, Ireland, I became a citizen of the Isle of Saints and Sinners.

In a straight line of ten boys I was the youngest, and at the age of three along with my parents landed in Providence, R.I., in year 1882.

Success attended the family soon after establishing their permanent home. The nine boys engaging in the restaurant business under the name "Famou Fitzpatrick Brothers Restaurants". At this late date mention is made of their Famous Individual "Chicken Pies" the then price 10 cents. Now 75 and like to live in past, things were so cheap.

Schooling

At 7 attended Public School.

At 9 by special permission allowed to attend parochial school, as none in home parish. Tyler School..Cathedral.

At 15 Christian Brothers School.

At 20 Holy Cross, Worcester, 1899-1900. September 1900-1902, Preparatory Seminary, Rochester.

1902-1904 Philosophy, St. Bernard's in Rochester. September 1904, Theology, St. Michael's College, Toronto, to 1907. Taught Junior grade same years as also in Commercial Class.

1907, July 2nd, Ordained in Providence.

Loaned to Lincoln, Neb. Diocese as Providence was blessed with surplus priests. Loneliness of the prairies got me. Clerical conditions not too inviting. Think it was around February 1908 got permission to return to Toronto to enter Novitiate. There for the year and one day. Had the care of the resigned Archbishop O'Connor.

Then to St. Mikes as Prefect of Discipline and one or two subjects in Commercial Class. There till Sept. when appointed to Assumption College along with Father Murray. Think it was the same year Nick Roche opened up N.B. College. Would it be 1910?

Reverses

Not fully aware of the risings in the Community and disappointed that I was not allowed the promised privilege of a year's study at Dominion Business College in Toronto, was soon to be more depressed on arrival in Sandwich. Will not go into detail other than to say very cooly received, and assigned to the old job of Yard Master. No assign-

ment even to a Catechism Class. Felt that if a Policeman's job was to be my lot, could far better do parochial work anywhere in preference to being just a fringe Basilian, patrolling a college campus.

Sat down and wrote to saintly Nick Roche, who was ever my confidant and director. Poured out my heart to him. In fact he came to see me. At that time rumours were floating around that Nick might be Archbishop of Toronto. As far as memory will serve me, he said, "Fitz, get a leave of absence from the Community and go out to Nebraska again," as I did not want to go to Providence. So at Christmas time, after corresponding with old Bishop Bonacum who was so delighted that he gave me a nice little parish at a place called Grafton. However, longing for Community life, using the leave of absence privilege and Bonacum having passed on, decided again (contrary to Nick's wishes) to return to place I loved best. Then around August I reported to Father Marijon in Detroit. Asked me if I would go to Father Semande at Amherstburg till September appointments. Told me that Father Pageau in Houston would be glad to have me. Yes, I would gladly accept. Seems language issue was raging in Providence and in Portland diocese. Providence Bishop had penalized some of the leaders and likewise Bishop Walsh of Portland.

Newspapers heralded it far and wide. Likewise learned (for first time) it was an issue in our Community. Not too sure that my defence of singular good men on both sides added to my welcome in Houston. Had it not been for the companionship of Father Plourde and Louis Bondy, doubt that I would have finished the year. I was deeply attached to both, a noble pirest and a worthy candidate. Must not forget the devout boy Marintette. Again and another last farewell. Left early in June or May 1912 for Providence, carrying with me a malarial souvenir and drop from 199 to 161 lbs.

Reported in Providence and was advised to take a month's rest. In about three weeks, Bishop phoned me, saying that Bishop Walsh of Portland was in sad need of summer help and would I be able to help him out? Replied, yes, if work was not too heavy because of my malaria.

Bishop Walsh assigned me to Lewiston, Maine for a two month stay. Vicar General persuaded me to stay with him saying, "You will get a parish in a very short time, I assure you and in Providence you will have to wait at least twenty years." Signed up and at end of four years became a pastor in 1916 of the famous Irish Colony at Benedicta.

Benedicta

Benedicta

So named after Bishop Benedict Fenwick of Boston, who founded the Colony in 1834. Happiest spot in all of my wanderings. Fifty-one families of farmers, woodsmen and trappers and all Irish. Whole township Catholic. Not a Protestant in it. Benedicta was 108 miles from a city and 8 miles from railroad station. Not lonely there. Plenty of deep woods, hunting, fishing galore.

School was sadly needed in center of Village to supplant little wood shacks. Men volunteered to go seven miles into the woods and cut the big trees. Their working hours from sunrise to sunset. Even zero blasts of 20 to 30 below did not halt their treks through the deep snows. Logs all yarded, then to the saw mill seven miles away and soon seven miles back with the newly sawed timbers. Then all to work in digging out the foundation. That done up went the frame work and school. Grades and High School opened its doors in January, 3rd, 1922. The workers were thrice blessed for their efforts. School complete and a debt of $26,800. Looked staggering for fifty-one families, but the Good Lord came with a rise in potatoes from $10 to $12 a barrel. Men decided to give one half of what they got to the school. Made two payments, first one $18,000, and a final payment of $8,800 before I

left them. All this in two years and a half from start of the first stone laid. For final payment learned that they even mortgaged farms, sold cattle at a low price, so I could go away happy that the entire debt was off. No contractor, all labor free, I do say, no people greater than little Benedicta. Priests, Nuns, Doctors, lawyers its returns.

So sweet memories of the little parish, way up in deep Northern woods. Sisters are in charge and high school nuns get $1700 and $1400 a piece, while Grade Sisters pull down $1200 each. Since whole township was all Catholic, pushed it on to the State. No trouble about Catechism teaching.

Left Benedicta in 1922 for South Berwick parish. Two years there and though 95% French, with my 18 words in that tongue got along fine.

Next to Peak's Island outside of Portland for three years and in 1927 to Bar Harbor and on the 8th of this April will have been 27 years here. Suppose it will be here for the finis, as I just passed my 75th March the 7th.

As the years close in and always with me, mixed memories of joy and sadness that C.S.B. was not to be on the nameplate. Devoted to all of my day, even though differences with but two, forced

me to other plans. God love them all, past and present. Substanitally good priests and like myself a few accidentals.

Hope this long rambling will not tire you out. If so good, then do come down to B.H. for that much needed rest.

Fitz.

(Transcribed from the original in the General Archives of the Basilian Fathers. Letter was written in late March, 1954, probably to Father E.J. McCorkell)

DIVISION OF AUTHORITY BETWEEN THE LOCAL SUPERIOR WHO WAS ALSO PRESIDENT OF A UNIVERSITY THAT WAS MAKING INCREASING DEMANDS ON HIS TIME, AND THE FIRST COUNCILLOR, APPROVED BY THE GENERAL COUNCIL AT ITS MEETING, SEPTEMBER 14/55

Superior

Preside at exercises in refectory and chapel when at home.

Give annual assignments (with Council), aided by Assistant Superior especially for mechanical details of drawing up lists.

Give abnormal permissions, i.e., for overnight absences, for vacation, sick-leave; assign outside activities of an academic character, such as lectures, representing the College at functions, meetings, etc.

Give the monthly spiritual conference.

Arrange for the theological conferences; a professor of theology can be delegated to make the list.

All other duties outlined in the Constitutions or Rule which are not delegated to the Assistant Superior as outlined in Column 2.

General supervision of work of College staff.

Not to be approached by Scholastics for permissions. Even the extraordinary ones (as mentioned above) should be submitted to the Moderator who will refer them to Superior.

Assistant Superior

Preside at exercises regularly in Community Room.

Assign Sunday work, any confession work or conferences to convents that are not annual appointments; sermons for Forty Hours, etc., Retreats.

Give ordinary permissions which involve absence from the house on private or social business in the evening (or daytime). Take charge of casuals, mass-intentions, gifts.

Give out spending money, expense money for Sunday work. (Perhaps some limit might be set, e.g. one hundred dollars for vacations, clothes, etc.); above such sum, the Superior must be seen.

Take charge of cars, reserving one car for the Superior, in the sense that permission to use it will be given only when it is free as far as the Superior is concerned.

September 14, 1955

Make up such lists as: places at table, rooms for the year, subject to the approval of the Superior.

To the Assistant Superior, all confreres shall report when late or absent from exercises at all times even when the Superior is home.

Have general supervision of the work of the High School staff in such ways as follows: Checking on the work of the staff when the Principal asks it. Finding a replacement when a teacher is sick. Acting as advisor to the principal(s) in academic and disciplinary matters. (The Principal shall, however, be "master in his own sphere" for all school activities — assigning classes, drawing up schedules and the normal operation of the school.)

Not to say Community Mass, in order to be in his office at an early hour.

(Transcribed from the copy in the General Archives of the Basilian Fathers)

Order of the Day

Rising.....5:30
Morning and mental prayer.....5:50
Mass.....6:20
Breakfast.....7:20
Class.....8:00
Examen.....12:10
Dinner.....12:20
Study..... 1:15
Recreation..... 3:00
Class or study..... 4:30
Supper, Recreation..... 5:30
Night Prayer, Spir. Reading.. 7:00
Retiring.....10:00

Sunday Order

Rising, etc..... 6:00
Study..... 8:30
High Mass.....10:00
followed by Recreation
Dinner.....12:00
Study..... 1:30
Recreation..... 2:30
Study..... 4:30
Supper..... 5:30
Benediction..... 7:00
Retiring.....10:00

Holiday Order

Rising..... 6:00
Morning Prayer, etc..... 6:20
Breakfast..... 7:50
Recreation until..... 8:30
Study.....8:30 to 11:30
Recreation.....11:30
Examen.....11:50
Dinner.....12:00
Afternoon fitted to the occasion.
Evening as on ordinary day.

In addition to the General Rule, scholastics will observe a Special Rule, as follows:

1. The strictest regularity will be expected of scholastics in the practice of their religious exercises, the order of their day, and the performance of their duties.

2. Particular periods and places of silence will be observed as well as the sacred silence binding after Spiritual Reading or from a later hour in vacation time. In the Seminary, silence will be observed everywhere during study hours; at all times on the 2nd and 3rd floor corridors, within the Curial part of the house, in the washrooms and on the stairways, on the way to and from the refectory, in the library and sacristy.

Breakfast will be in silence, save on Sundays and holidays. There will be reading at dinner and supper except on Wednesdays, Saturdays and Sundays, and holidays.

3. Recreation will be taken, as far as possible, in common. This will be observed especially during the recreation following the evening meal. Scholastics are encouraged to spend a part of their daily recreation in some form of outdoor exercise.

4. Scholastics who are of a quarrelsome disposition, or given to vulgar speech or are wanting in refinement of manners and bearing will not be recommended to vows or orders.

5. Scholastics will take special care of their clothing and personal appearance, both in and aout of the house. Habits of personal neatness and cleanliness will be insisted upon. From the time of rising until the time of retiring, the habit must always be worn in the house, save when duties of manual labour require otherwise. On the streets, scholastics will dress becomingly. Subdeacons will appear on the street only in clerical dress.

6. Scholastics whose parents live in the city will not visit their homes

without permission, which will be given only for a serious reason. Under present conditions, Saturday afternoon only is a walkday. Permission to go to the city on other days should be sought only for a good reason.

7. Visits made to the sick in their rooms or in the infirmary are to be made only during recreation hours.

8. Each scholastic will have a regular confessor and director. He will see his director at least once a month.

9. Scholastics will discourage visits from, and correspondence with, outsiders — even relatives. At no time will they make a telephone call without permission

10. It will not be permitted to remain or go out after 6:00 p.m.; permission to visit the College after 6:00 p.m. will be given only for a serious reason.

11. Scholastics will not subscribe to nor buy daily papers, magazines or periodicals. They will be content with those provided by the house and will read these only in the library or community room and not during hours of study.

12. Scholastics are forbidden to go to theatres, movies, operas, etc.

13. Scholastics will not be permitted to have radios in their rooms. The use of the radio in the community room will be restricted to recreation hours and to good and becoming programs.

14. Visits to the College are to be made only with permission.

15. A scholastic may never visit another scholastic in his room without permission. Permission to study together in private rooms will not be granted. Visits from outsiders, even closest relatives, are to be received in the parlour. Visits to the Seminary by college students should be discouraged.

16. Smoking will be restricted to the community or recreation rooms at periods as follows: recreations after breakfast, dinner and supper, and from 3:00 until 4:30. Scholastics will not smoke on the streets.

17. To the exercises of piety prescribed in the General Rule each scholastic is advised, if possible, to add daily the Way of the Cross, private spiritual reading, longer and more frequent visits to the Blessed Sacrament.

18. Gifts of money to the scholastics are to be reported to the Superior and deposited in the treasury. Though such moneys belong to the scholastic, he may not use them without the permission of the Superior.

19. Each scholastic is responsible for the order, neatness and cleanliness of his own room; its care is a daily and regular duty.

20. Other manual labour assignments may be given with regard to the care of the common rooms, priests' rooms, classrooms, corridors, etc. At the discretion of the Superior, Saturday morning will be given to manual labour.

21. Scholastics who show a pronounced unwillingness to do manual labour or a pronounced tendency to untidiness and disorder will not be recommended to orders or vows.

22. Scholastics are urged to take an interest in the material upkeep of the house. Care should be taken to avoid damage to furniture and property and to practice economy by preventing any waste of heat, water, or electricity.

23. In the use of the library, scholastics should sign for each book they remove in the prescribed manner. They should return each book as soon as the need for it has passed or the librarian has requested it. Scholastics should have in their rooms only such books as their work demands at the time. Those borrowing books, especially theology or other text-books, should not mark or deface them in any way by underlining, marginal glosses or illustrations. Standard reference works such as the encyclopedias and large dictionaries, and all books placed on the reference shelf should never be removed from the library room. Books being returned to the library should be left on the table, and not returned directly to the shelves. Personal books or papers should not be left in the library.

24. Summer vacation. Order of the Day

6:00 Rising, followed by Meditation, Mass and Breakfast as on Holidays.
9:00 Study or manual labour.
11:30 Spiritual Reading, Examen.
12:00 Dinner, followed by recreation.
1:30 Study, manual labour or free time.
5:00 Study or free time.
6:00 Supper, followed by recreation.
8:30 Night Prayers, followed by study or recreation.
10:30 Retiring.

For special reasons, Spiritual Reading may be transferred to the evening.

Scholastics are encouraged to improve themselves during the summer vacation in some special course of studies or in subjects in which they have shown deficiencies during the year.

Manual labour assigned to scholastics during the summer vacation should not exceed six hours daily, should be distributed with due regard for their strength and leisure, and should never be permitted to interfere with their spiritual exercises.

Scholastics will ordinarily spend the summer vacation in a Basilian house. To spend any part of it elsewhere, even with their parents, will require the permission of the Superior General.

(Transcribed from the mimeographed copy in the General Archives of the Basilian Fathers)

THE FEAST OF ST. MICHAEL
(Monday, September 29)

SOLEMN HIGH MASS

The academic year at St. Michael's College opens each year with a Solemn Mass. All the students and faculty of St. Michael's College, the Pontifical Institute of Mediaeval Studies, and St. Basil's Seminary will be in attendance.

All are encouraged to sing the responses and Ordinary of the Mass. (Kyrie, Gloria, Credo, Sanctus, Agnus Dei). To help you along Father Daley will direct from the pulpit. The Mass will be Mass No. 8 (Mass of the Angels). You have probably heard it often and know it. Maybe there is someone in your residence who can direct you in a few practices at a time when your prefect does not mind. Don't worry how you sound. Just sing! We will leave a few "Kyriales" in your common rooms so you can do some practicing.

The time and other details will follow.

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Feast of St. Michael. September 29

Lectures at St. Michael's will be suspended from 3:00 p.m. on.

The Academic Procession is to form at 3:40 at the quadrangle north of Carr Hall for procession to the new Loretto College. His Eminence, Cardinal McGuigan will the corner stone there at 4:00 sharp.

After the laying of the corner stone there will be a procession to St. Basil's Church for the Academic Mass which opens the school year.

Note: 1. All resident and day students are invited to attend these functions and to join in the procession.

2. Academic gowns will be worn. The men will obtain these in Teefy Hall before the procession.

3. All are urged to join in the singing of the responses and ordinary of the Mass.

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O C T O B E R D E V O T I O N S

Saint Basil's Church

7:30

Every night during the month of October there will be the recitation of the Rosary and Benediction of the Blessed Sacrament in the Church. These devotions will take the place of the night prayers which are said in the houses. In this way all of us will show our love to the Blessed Mother and receive from her the many graces that we need during the soming school year.

You should have a Rosary. You can get one at O'Gorman's Church Supplies, 650 Yonge Street, directly east of the the College. You can also get Missals at a discount.

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FIRST FRIDAY, OCTOBER 3

Dialogue Mass 4:15

To pay honor to the Sacred Heart of Jesus the College will offer a dialogue Mass on the First Friday. At these dialogue Masses please sit near the front of the Church and say the prayers of the Mass loudly and clearly. All should try to get to Holy Communion on the First Friday.

(I will give them all the graces necessary for their state in life. Promise of Our Lord to those people who are devoted to His Sacred Heart)

FIRST SATURDAY, October 4.

The first Saturday of each month is the day dedicated to our Blessed Mother. In her honor you should get to Mass and Communion. Saturday Masses are as follows: 6:20, 6:50, 7:45; 8:00, 8:30, 12:10, 1:15, 4:15.

Rosary and Benediction at 8:00 p.m.

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ROSARY SUNDAY, October 5
Grandstand, Exhibition Park, Toronto.

Holy Hour and Living Rosary

This is a public demonstration of faith in the Blessed Eucharist and in Our Blessed Mother. The Holy Hour consisting of Rosary, Sermon and Benediction is from 2:30 to 3:30 p.m. His Excellency Bishop C.L. Nelligan of Assumption University will give the sermon.

Transportation to Park:

Dundas Car — from Dundas and Runnymede Loop, via Dundas, Roncesvalles, King and Dufferin.

Bathurst Car — runs direct ot the Park

King Car — via Broadview, King and Bathurst Streets.

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Wednesday, October 8

Feast — St. Bridget, Widow.

Mass — The usual Mass said in honor of a Widow. (White). The Collect is proper; Gloria is said.

The Collect or official prayer of petition of the Mass: Today the Church asks God through the intercession of St. Bridget to obtain for us the joy of heaven.

During October — 7:30 p.m. Rosary and Benediction. All Out

A notice like this will be posted each day to keep you informed of the Mass of the Day, and of any of the other religious activities which take place here at the College.

(Religious Bulletin issued by Father Joseph Trovato at St. Michael's College, Toronto, during the Academic Year 1958-1959. Transcribed from Father Trovato's copy)

THE LOCAL RULE
of
THE BASILIAN FATHERS

Andrean High School
Gary, Indiana

The Local Rule spells out particular details and practices for the Basilian Fathers resident at Andrean High School, Gary, Indiana. It supplements the Constitutions and the General Rule of the Basilian Fathers but does not supplant them or suppress any provision of either. The School Rule is to be considered an integral part of the Local Rule.

R E G U L A R S CHH E D U L E

Morning Prayers and Meditation....6:00
Masses.....6:30
Breakfast.....7:15
Report to School.....8:10
Lunch at School
Be available at school until at
least.....3:30
Recreation until.....5:30*
Spiritual Reading (Benediction)....5:30
Examen.....5:50
Supper.....6:00

Recreation until..... 7:30
Evening prayers..... 7:30
Recreation..... 9:30-10:15
Grand Silence.....10:15

* On the First Friday of the Month the Blessed Sacrament will be exposed at 5:00 p.m. No Spiritual Reading.

SCHOOL HOLIDAYS

Morning Pryaers and Meditation... 6:30
Masses..... 7:00
Breakfast..... 7:45
Examen.....11:50
Lunch (at residence).....12:00
Supper..... 5:30
Recreation tunil..... 7:30
Evening Prayers and Spiritual
Reading (Benediction)..... 7:30
Recreation until.....10:15
Grand Silence.....10:15+

+ Recreation on Friday and Saturday evenings will last until 11:00 p.m., following the evening exercises.

SUNDAY

Morning Prayers and Meditation.... 6:50
Mass..... 7:20
Breakfast and Lunch in private
Supper..... 5:30
Recreation until..... 7:30

Evening Prayer and Benediction... 7:30
Recreation..... 9:00 - 10:15
Grand Silence.....10:15

1. Minor officials of the house and school are appointed by the Superior and his Council. They enjoy delegated authority from the Superior and, within the limits of this delegation, they act in his name.

2. The duties of these officials are found outlined in the Constitutions of the Basilian Fathers, the General Rule of the Basilian Fathers, or the School Rule of Andrean High School.

3. The Guest Masters whose duties are not found in any of the above are appointed by the Local Council. They look after the entertainment of the Community on days designated by the Superior. It is also their responsibility to see that guests enjoy the hospitality of the house and that their needs are provided for.

4. However, every member of the House will feel an obligation to extend genuine hospitality to every guest, but particularly to the Bishop of the Diocese when he is visting the house or school.

5. Religious exercises are held in the Chapel. When a conference is given, Evening Prayers and the Conference will be held in the Community Room at 7:30 in the evening. On these days Spiritual Reading will not be held in common.

6. In keeping with Basilian tradition, Spiritual Reading will not be held in common on the days when the quarterly examinations are being written at the school.

7. Members are urged to pray daily for an increase of vocations to our Congregation. Holy Mass will be offered once a month for an increase of vocations to the priestly and religious life. Our Most Reverend Bishop has given permission for this Mass to be said in the evening. On days when this Mass is offered in the evening, the Community will assist and Spiritual Reading and Examen will not be held in common.

8. Members of the house should return fervent thanks to God on the anniversary of the opening of Andrean High School, September 14, and on the anniversary of the opening of the Basilian House in Gary, March 4.

9. To help the members observe the day of retreat on the First Friday of the month, the Blessed Sacrament will

be exposed one hour before the evening meal and will be reposed following the devotions in the evening.

10. The Forty Hours Devotion will be held annually at the time prescribed by the Local Ordinary.

11. During the month of November Holy Mass will be offered once each week for deceased members and benefactors. During the rest of the year a Mass for this intention will be offered once a month.

12. If a confrere forgets to take a Mass intention, he may say Mass for the "Superior's Intention" and make note of the fact on the list which is posted on the bulletin board.

13. Bination Masses said for the Seminary are to be noted in the proper place on the bulletin board together with the amount of the stipend.

14. In so far as duties allow, the afternoons are free until 5:30 on days when school is not in session.

15. On school days members may leave the premises without permission during the afternoon recreation period.

16. Television may be used during periods of recreation. At other times it may be used only with the Superior's permission.

17. No one may use a car belonging to the House or School without permission. In the use of cars members ought to be reasonable and considerate so as not to inconvenience others.

18. No one may borrow a car from an outsider without expressed permission of the Superior.

19. Gifts from students should be discouraged either for oneself or for another confrere.

20. Those whose duties make it necessary for them to handle money will remember that by virtue of the Vow of Poverty they may exercise dominion over this money only within the limits of the permission given by the Superior. They may never use such money for personal use.

21. Permission is necessary to make appointments with doctors or dentists. No permission is necessary for subsequent appointments for treating the same ailment.

22. All areas beyond the doors marked "Cloister" are designated at the enclosure.

23. Members will take pride in the appearance of the School and the Residence. They will take particular care in keeping the Community Rooms and Recreation Rooms orderly. When permitted the use of the kitchen, confreres will see that dishes are washed and the room is in order before they leave.

24. Strict (Grand) Silence will be observed from the end of the last recreation in the evening until breakfast the following morning.

25. On Sundays priests may make meditation in private and will say Mass at the time and place assigned. On Sundays when they have received no assignment for Mass they may celebrate at their convenience.

26. The General Rule will be followed regarding the wearing of the religious habit. Confreres will not take recreation in the Community Room or television room without wearing the habit, nor will they meet lay people in the business areas of the School or House, viz., the school offices, the front entrance of the House and the

parlors, without the habit. They will be careful to wear the habit when answering the door.

27. The Titular of the Chapel in the Basilian residence is "St. Basil the Great."

APPENDIX "A"

Re: Benediction of the Most Blessed Sacrament.

On February 17, 1960, His Excellency, Most Reverend Andrew G. Grutka, D.D., Bishop of Gary, approved the following Benediction list for the Basilian Fathers of Andrean High School, Gary, Indiana.—

All Sundays and Holy Days of Obligation.

All Saturdays, except Holy Saturday.

The First Friday of each month.

The Fridays of Lent and May, except Good Friday.

The Monday and Tuesday following Easter and Pentecost.

Each day of the Annual Retreat.

The following Community Feast Days:

The Presentation of the Blessed Virgin, November 21.
St. Joseph, March 19.
St. Basil the Great, June 14.
St. Thomas Aquinas, March 7.
St. Francis of Assisi, October 4.

The following feast days:

St. John Bosco, January 31.
St. Patrick, March 17.
The Annunciation of the Blessed Virgin, March 25.
The Queenship of Mary, May 31.
Corpus Christi.
The Sacred Heart of Jesus.
The Immaculate Heart of Mary, August 22.
The Holy Angels, October 2.
St. Andrew, November 30.

It is the wish of the Bishop that Benediction not be given on any day before noon.

APPENDIX "B"

Special Rules For Scholastics

1. Religious exercises will be made in common with the priest-members of the House.

2. Scholastics will be expected to serve the Masses of the priests.

3. Separate Community Rooms are available for recreation. Ordinarily, Scholastics are to take recreation in their own Community Room; they are not to presume to use the priests' Community Room unless permission has been obtained. They may use the library in the priests' Community Room to select books to withdraw.

4. During recreation periods Scholastics may view television either in their own Community Room or in the room provided for the priest-members of the staff.

5. Refreshments may be had only when permission has been obtained.

6. Scholastics are not to presume to visit the kitchen without permission.

7. Saturday and Sunday afternoons are free until 5:30.

8. Each scholastic will have a regular confessor and will choose a spiritual director from among those designated by the General Council. The General Rule is to be followed in this regard and in regard to the regular visits to the Moderator.

9. Scholastics are not to remain in the school building after 9:30 in the evening.

10. Besides the regular assignments named in the local appointments, scholastics will be expected to do manual labour assignments from time to time.

(Transcribed from the copy in the General Archvies of the Basilian Fathers. This Local Rule was approved in 1962)